

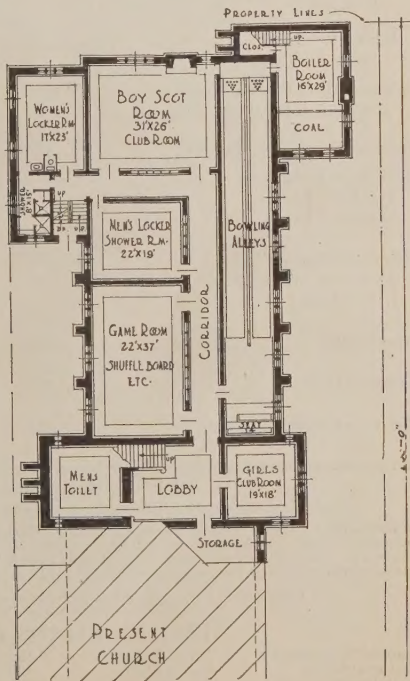
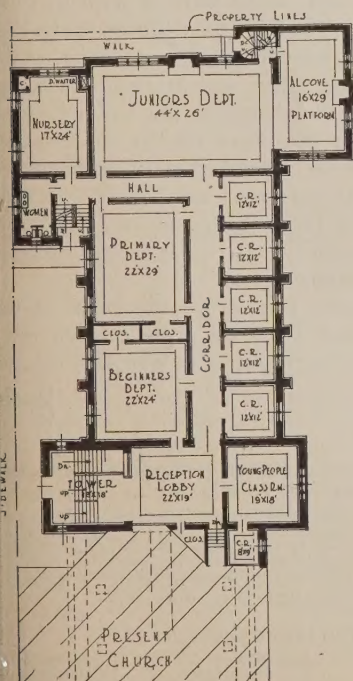
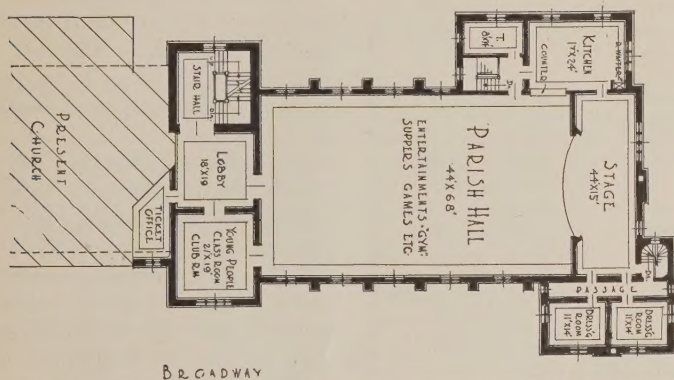
PARISH HOUSE PLANS

The EXPOSITOR is glad to present plans for a three story parish-house and church school, an answer to the needs of many an active, growing parish.

The hall, right under the roof where a high ceiling is possible under an open, timbered roof, has attractive possibilities without the necessity of high side-walls. See cross section plan on cover.

The children's rooms are on the main floor. Class-rooms opening off the corridor permit unusual flexibility of use. Many interesting and efficient features will be noted by a study of all four plans.

These plans are the work of the Interdenominational Bureau of Architecture.



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The EXPOSITOR

AND HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

There is a bill in Washington, proposing a ten percent tax on church organs and other musical instruments. That bill has not yet been passed. Whether it does pass, depends no little on the reaction of church people to it.

It may be that when the bill was proposed, church organs were not thought of specifically and individually. Still, pipe organs are musical instruments, will be included in the tax and ten percent represents a considerable additional expense which will mean in many cases, the difference between having an organ and not having one.

With all other costs rapidly rising, this proposed organ tax is of vital concern to the church and while it is a much over-used method, The EXPOSITOR urges all its thousands of subscriber-readers, to write or wire your Congressmen and Senators, *today*, urging that the church be granted full exemption from this heavy tax, on the basis that churches are dependent upon charitable contributions and organs are bought with funds raised by the collection of very small sums from members and friends of the congregation planning to buy.

Tomorrow may be too late. Write or wire today and serve the cause of countless of your brother ministers as well as your own

J. J. Phelan

An international magazine of parish administration, methods of church work, practical theology applied religion and all phases of minister's work.

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W. S. Ramsey
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Robert M. Harvey
150 Fifth Avenue
New York City

John D. Emrich
9 W. Washington
Chicago, Illinois

17 Farrington St.
London, E. C. 4
England

PERSPECTIVE

WILLISTON WIRT

THE story is told of a woman who moved to a new house, and when someone asked her what feature appealed to her the most, she replied, "The window over the sink." What she meant, of course, was that kitchen drudgery would be less tedious, with a window to see through. With a vista of the hills, and nature's ever changing setting to charm her eyes, the chores would not seem so endlessly wearisome.

Not long ago the play "Dead End" was receiving much attention, and the so-called "Deadend Kids" continue to represent a certain type of frustrated personality—human beings with no normal outlet for their hopes and ambitions—no window over their sink.

What is it that makes parents sacrifice for their children? What is it that sets them to chemoing ways and means by which their sons and daughters shall have a better start in life than they did? It's perspective. It's the window over the sink. It's the urge to look beyond the problems of the moment, and see the larger implications.

Not long ago I heard a college professor relate the story of Gallileo's trial, and recantation. The old scientist, ordered by the church to renounce his belief in the scientific truths he had established, did so, but it is said that as he left the room he muttered, "But that still doesn't stop it from being true."

One of the functions of religion is to maintain the perspective. When conditions become distraught, and we are tempted to relinquish faith—when the urge to recant is strong, and the cause of Christian idealism seems hopelessly idealistic, then it is that we need to be made aware that regardless of what the popular conception may be, "that still doesn't stop it from being true." We need to look beyond the narrow confines of our own limited three-score and ten year segment of time, and see life as a whole. We need to take more than just a man's eye view of this thing called Life.

It requires a God's eye view.

I have never come across anything that expressed this truth more forcefully, than this brief allegory from the pen of Hugh A. Studdert Kennedy. It is entitled: "Eternity," and appeared originally in the Century Magazine.

"In Syria they have a story handed down through the centuries. It runs something like this:

"Many thousands of years ago, Jesus and John the Baptist were on a journey together. And it came about that as they journeyed they passed through a desert place and in the heat of the day rested under the shadow of a great rock. All around them was nothing but desert, and so they waited, talking of the things of God till the sun went down, and then went their way.

"Five thousand years later, Jesus and John the Baptist were passing that way again, and behold now, instead of the desert was a great city with gates on four sides of it and towers that reached to heaven. Being greatly astonished they spoke to one of the citizens who stood near the gate at which they entered.

"Sir," they said, "we pray you tell us where is the great desert that once was here."

Whereat the man laughed, both he and his companions who stood by.

"A desert," he said, "why, friends, there has never been any desert hereabouts. Do you not know that this is *the city*, the great city, the days of which no man can tell, so many are they? And there is the great lake, and there the great rock in the midst of the lake, and, on top of the rock, you may see the great temple which the Gods, I reckon, builded before the world was." And he laughed again and his friends also.

Five thousand years later, Jesus and John the Baptist were passing that way again, and, behold, now the great city was gone and in its place was a great forest. Only the lake was there, and, in the midst of the lake, a

great rock on the top of which the birds of the air made their nests. As they entered the forest they met a woodsman and they addressed him.

"Sir," they said, "tell us what has become of the great city that once was here."

"A great city," said the woodsman. "Now what a strange question is that, for indeed, sirs, hereabouts has never been a great city, but only this great forest. Here have I labored, and my father and his father before him: in the great forest by the great lake with the great rock in the midst of the lake on which the birds of the air have always made their nests." And he went his way.

And so it came about that another five thousand years went by, and, once again, Jesus and

John the Baptist were passing that way, and behold, now the forest was gone and all around them was nothing but desert, as it had been in the beginning, and, in the midst of the desert, a great rock. And there was no man to ask concerning the matter, so they rested under the shadow of the rock and talked of the things of God.

Wasn't it Emerson who said that man must penetrate beyond the message of the years, and learn what the centuries have to say?

Today as never before, we need that larger vision, a window over life's sink.

An eternal perspective, that shall keep reminding us that no matter how much current circumstances may seem to be a denial of spiritual truth, that doesn't stop it from being so!

THE DEAD IN CHRIST

WM. TAIT PATERSON, D. D.

BLESSED are the dead who die in the Lord from henceforth." Rev. 14:13.

These words are to be heard in almost every Christian funeral service. Beside open graves, heart-broken men and women saying farewell to the best-loved have heard these

THE BOOK OF REVELATION was written in a time of crisis. The world was ruled by a dictator. That dictator demanded divine honors, worship as a god. Death waited for those who would not bow down. That background is behind every word of the Revelation. Against that background the Christians of the close of the first and the opening of the second centuries lived—and died!

words and been strangely comforted and encouraged. Yet it is not death that is dominant in our thinking, even in the hour of burying a loved one, a good wife, or mother, or daughter, or sister, a fine husband, or father, or son, or brother. It is life, the life that merited such words, the life that gives meaning and force to such words. The verse is not so much a pronouncement of death, Christian dying, as a commentary on life, Christian living.

*Norwood Presbyterian Church
Cincinnati, Ohio*

My point is simply that we must see the background of difficulty, of trial, of disaster and danger against which the words were uttered. This is not to rob the words of the meaning and application we are wont to give them. Rather, it is to enrich them far beyond our previous understanding of them.

The background is illumined for us if we note the verse immediately preceding, the twelfth: "Here is the patience (steadfastness) of the saints, they that keep the commandments of God and the faith of Jesus."

In fact, we must read not only the fourteenth, but also the thirteenth chapter. That is the chapter of the Beast coming out of the sea. It reads like a summary of the news of the past few months. If I were not more or less of a realist, and also aware of some of the findings of scholarship regarding this book, I could show you a fairly clear picture of Germany under Hitler in the thirteenth chapter. Look at verse three: "I saw one of his heads as though it had been smitten unto death; and his death-stroke was healed; and the whole earth wondered after the beast." It would be simple to see that as a forecast of the marvelous recovery of Germany after the World War. Or consider verse four: "They worshipped the beast, saying, Who is like unto the beast? and who is able to war with him?"

In that verse one can hear the shouts applauding Hitler on his return to Berlin from Paris. Verse six might contain word of the attacks on the Church and religion: "He opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle." Verses eleven and twelve might be applied to Goebbels and Himmler, to propaganda and the Gestapo: "I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed." And so one could go on with comparisons with things we know today, crowned, perhaps, by the eighteenth verse: "He that hath understanding, let him count the number of the beast; for it is the number of a man; and his number is Six hundred and sixty and six." John saw clearly the coming of a messiah from Hell who would oppose himself to the heavenly Messiah.

Of course, it is not Hitler and Germany of whom John writes. It is Rome, and possibly Nero. The anti-Christ was to be the most wicked of the emperors brought to life again. John wrote for his own day, and for his own times, and for his own generation, but he grasped and wrote down eternal principles that prevail and can be seen operating in every generation, and in no recent generation so plainly as in our own. John saw that evil, when it sweeps the earth as it was doing in his day, and is doing in ours, is always personalized. He saw that the God of all good life had incarnated himself in Jesus Christ, and he saw that the forces of evil, all the powers of darkness, had clothed themselves also in human flesh.

So while we may not say that John foresaw Hitler and the Third German Reich, yet we may and do say that he foresaw clearly the conditions that arise when a man seizes imperial power, attributes to himself the qualities of divinity, and by force, by fire and destruction and death, seeks to compel the peoples of the earth to bow down before him. That is what you and I are looking on today, just as surely as John looked out from Patmos upon an empire and an emperor of Rome. In that empire Christianity was struggling for survival. In that empire Christians were having to choose faithfulness to Christ with death, or life with the worship of the emperor. They had to choose between imperial edicts and the commandments of God and the faith of

Jesus." They had to choose between dying in Christ and living in anti-Christ.

Of course, you may say that that is always true, that choice is always before Christian people, and you are quite right. But never in our life-time has it been so thrust upon us, never before in our lifetime have we seen our brethren in other lands face these stark and real alternatives. There are many men and women in concentration camps in Germany today, there are countless thousands more dead because they would not say that Hitler is greater than Christ. These are the dead who died in the Lord!

The Choice Before Us

My insistence is that that choice is before us. It is a fateful choice, for I believe the whole course of the future of America lies in our choice.

I repeat that it is not enough to say that democracy is founded on religion and religious principles. We must become again a religious nation, knowing our religion, able to state and define our religious principles, and putting into practice, in our individual living and in our statecraft, these same religious principles. If democracy is based on religion, then let the leaders of democracy, let the believers in democracy, show the way and set the example of religious living.

This is part of the price of freedom. Let no man think we can preserve American democracy and freedom without paying for it. These early Christians paid. They paid in their own bodies, and in the bodies of those they loved. There is a passage in the eleventh chapter of Hebrews that tells the story: "Others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword, they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect."—Verses 35-39.

They paid the price of Christian liberty in pain of body, in imprisonment, in separation,

(Continued on page 437)

in loss of loved ones.

Whether we are called upon to pay the ultimate price, as they were, or whether we escape more lightly, it remains true that the salvation of America lies not with the armed forces, first of all, but in the hearts of the people.

"For Me To Live Is Christ"

This is more than a consoling word for a funeral service. It is a word for the street and the office and the factory and the market. "The dead who die in the Lord" die in the Lord because, first of all, they have lived in the Lord.

We sing "God Bless America!" The blessing

of God upon America will come through the lives of the American people. If we are to be a pleasure-loving, sport-crazed, drinking, carousing people, then sooner or later we will go to join the wreckage of mighty peoples with which history is filled. But if we become again a religious nation, putting genuinely our trust in God, and serving Him from the heart, then we shall live. "The dead who die in the Lord" never really die. That is the word of Christ.

There is a word from Paul to place alongside our text: "For me to live is Christ!" Christ in us, not only the hope of glory, but the assurance of life, full and abundant, here and hereafter.

When You BROADCAST

REYNOLD B. BODEN

SPEAKING over the radio requires a different technique from that involved in preaching, or in public speaking. This has been emphasized recently by John Hilton, a very popular radio speaker of the British Broadcasting Corporation. Mr. Hilton gives a weekly talk on all kinds of subjects related to family life and everyday work and play and he has a large following. Recently he gave a talk entitled, "On Giving a Talk" and much of what he says may be valuable to the preacher who speaks often over the radio.

I

The first practical hint given by John Hilton is, "Read as if you were talking." That means that you must first write as if you were talking. What you have on the paper in front of you must be "talk-stuff" not "book-stuff." Mr. Hilton says for example that in speech we say "it's," not "it is"; and so "it's" must go down on the script. The lips utter what the eye sees. Use apostrophes in the writing wherever there's elision in actual speech. Make what the eye sees look like what the lips are to utter.

Before you come to *writing* talk, says Mr. Hilton, you must *think* talk. But that's no new problem. The playwright's always had to do it. He's had to put down on paper for the actor what must sound like natural talk when

heard from the stage. What's new about talk-broadcasting, says Mr. Hilton, is that the speaker has to put down on paper not what will sound like the natural talk of a character he's invented, but what will sound like the natural talk of himself. He has to dramatize himself. He can't be himself. He must *dramatize* himself. And Mr. Hilton adds that that is not as easy as it looks. For the mere sight of paper and pencil sets one thinking prose instead of talk.

II

The second hint is "speak your sentences aloud as you write them. To write as you would talk, you must talk while you write." Says Mr. Hilton: "If you were outside my room when I'm writing a talk you'd hear muttering and mumbling and outright declamation from beginning to end." Good prose sentences often won't do as radio sentences for the simple reason that over the air you can't listen ahead and you can't listen back. You can't refresh your memory.

A third point made by Mr. Hilton is that in writing a talk, "most of what you've been told all your life is literary good form you can scrap. You have to; if you want your talk to ring the bell and walk in and sit down by the hearth."

For instance, we've been told that it's bad

orm to end a sentence with a preposition. It may be in print, but not in a radio talk, according to Mr. Hilton. I quote him again. 'The prepositional verb is one of the glories of the English language. You start with a simple verb like 'to stand,' and with the help of a pocketful of prepositions (the basic English people call them 'directives'), you get all those lovely changes: to stand up, to stand down, to stand off, etc. We score over the French there. The Germans have it; but they stick their 'directives' in front of the verbs. I think our way has much more punch to it. And what bull's eyes you can score with the tag-word verb if only you'll search for it and, having found it, let the tag-word come at the end of the sentence!'

Mr. Hilton says that if in writing a talk you try to make your text at the same time good for talk and good for print, you'll fail in both. Since the talk comes first, one should write for talk, and let the question of after-printing go hang.

A fourth hint—"Don't go sticking in the word 'that' all over the place." Instead of saying, "He said that he thought that the book was his," simply say, "He said he thought the book was his." Cut out all the unnecessary "thats."

Still another hint: "Cut out clashes of vowel

sound." This belongs also to print, but it's even more important in talk. Mr. Hilton gives this example: "Take this sentence, 'I've wondered for days what to say to you in this last of my present broadcasts.' Awful! 'Day,' 'Say,' 'last,' 'broadcast'! You wouldn't have known, perhaps, what was wrong; but you'd have had a muzzy sort of feeling. Shakespeare knew all about this, and time and again if there wasn't a word with the right sound he made one up. The poets know it, too. What delight when the listener gets a sound pattern that's like a chord of music!"

Mr. Hilton closes his talk thus: "Just two odd things from my own experience on the matter of delivery. My belief is that listeners hear speech, not in a sequence of words—one after the other—but in chunks; and what I try to do is . . . to throw out my words in bunches . . . like that . . . and then pause long enough for the listener to take that bunch in.

"The other oddment in my experience of delivery is this. The matter of speed. All-over, average, speed. Many people have written to me from time to time: 'What you were saying was so exciting. But, oh, I wish you'd gone slower. I missed some words.' Yes, but if I'd gone slower you wouldn't have been excited. You'd have written then and said: 'Why were you so heavy? You nearly sent me to sleep.'"

FILMSLIDES

GEORGE LEWIS

OF ALL the visual aids that have been developed for use in our Church program, the filmslide is most practical. It is true that in many instances, as a visual aid, the still picture is less effective than the motion picture, but in most of the varied uses of the projected picture in the Church program, the projected still picture is just as effective, and more available.

The inexpensiveness of the projection equipment necessary for the use of filmslides is a consideration many churches and Sunday school classes must bear in mind. The best tri-purpose still projectors, suitable for large auditoriums, sell for less than \$75.00 fully equipped with the rewind take-up and case. Filmslide rolls (also known as Picturols, slidefilms, and filmstrips) range in price from \$1.00 to \$3.00, and filmslides are available to meet

almost every conceivable need for visual aids for religious educational and worship purposes. There are available literally hundreds of subjects with new titles being added constantly to the list.

Filmslides consist of a series of illustrations, arranged in the desired order, printed on a short strip of 35 mm. film, and projected in a machine which is so designed as to project one "frame" (picture) at a time upon the screen. The earlier filmslide projectors were designed to project only single filmslides, but the later models of the best projectors are adapted to project single frame or double frame pictures. The Tri-purpose projectors will also permit the use of the 2" x 2" (miniature) slides or Kodachrome color slides either mounted in glass or in the paper "redimounts."

With the compilation of the Kodachrome

Library of religious pictures, by the Society for Visual Education, a vast new source of colored reproductions of the greatest paintings in the world was made available to the churches at nominal cost.

In an article of this length, it is impossible to survey in detail the field of the use of film-slides in our churches, or to enter into a discussion of the value of the projected picture as an aid in our teaching effort and in our worship service. Sufficient to say that projected still pictures are of inestimable value as an aid both in the classroom and in the worship service.

Filmslides in the Church School

It is only in comparatively recent times that the film-slide has been used very extensively in the classroom in the Church School, and more and more Sunday School teachers are finding it to be an important, if not indispensable, part of their teaching equipment. Maps, outlines, diagrams, pictures, and actual photographs, arranged in the order the teacher wants them for most efficient teaching, are instantly available by means of the film-slide. Since the film-slides are "stills," the teacher can use as much or as little time as is desired to develop the theme of any particular part of the lesson. For analytical Bible study, film-slides bring the work of some of the greatest Bible scholars to any classroom. Sunday School lessons become vital and interesting accounts of the happenings of a few ancient peoples in their relation to God and in their quest for knowledge about Him; they come alive and vibrant with a message the pupils can use to practical advantage each day of the week.

Filmslides are found to be especially useful in mission education, and materials are available for mission study for all age-groups in the church school, from primary through adult classes. Filmslides of this type for primary and junior groups present the study of missions through attractive stories of native boys or girls, making the work of the missionaries in the various fields real and thrilling to the children. Almost every foreign mission board has available, for free distribution, either film-slide rolls or 2 x 2 slides for mission study of the particular work and needs of that board. Many are also available from commercial manufacturers of this type of materials.

The use of Kodachrome slides in the Church School opens wide possibilities for increasing the real effectiveness of teaching effort. The advantage of Kodachrome reproductions of the

great paintings is that these paintings are brought to the classroom in their natural color, and no one can deny the value of color and beauty in religious education. Kodachrome can be used in the Church School in every department and in every class with equal results, and you can make your own.

Filmslides in Young People's Group Meetings

While it is quite probable that in young people's group meetings, the motion picture presents more appeal, yet filmslides have proved their worth as an aid to deepening the spiritual understanding of young people. Filmslides are especially valuable for use in evangelistic efforts among this age group, and there is available a series of sermons especially designed for this purpose. Filmslides can be used to good advantage also in discussion groups, and in teaching an appreciation of the finer things of life. Such filmslides as "Christ and the Fine Arts" will be of great value in deepening the spiritual life of the young, in awakening a spiritual response to great art, and in deepening the appreciation of the essential values of living. This particular film-slide should be used in color if it is at all possible.

Many other uses will be found for filmslides in the church and its various activities. Special day programs, illustrated song services, church reports, special campaigns, etc., can all be made more attractive and effective through the use of filmslides and miniature slides. A film-slide projector, some ingenuity, and some pictures will often multiply the success of any meeting, whether it be a church supper or a worship service.

Filmslides in the Worship Service

In the worship service, the type of film-slide used is determined entirely by the purpose for which it is used. If one's purpose is to create an atmosphere of worshipfulness, then the use of one Kodachrome slide of some painting in which the theme of the worship service is pictured is indicated. A Kodachrome of the Christ projected on the screen during the organ prelude to the evening service has been known to create an atmosphere of deep reverence and worship, even in children. The variety of possibilities for using filmslides for this purpose is unlimited.

However, should one's purpose be the illustration of the sermon, a series of carefully chosen and arranged Kodachrome slides or a carefully studied sermon film-slide, should be used. Of these latter there are many available,

(Continued on page 437)

The Editor's Columns

'Jes' Like Sunday"

IT WAS Friday, the 4th of July. The visiting team had two men down and the peppery little pitcher was at bat. The first ball was low and outside. The second was a called strike. The bat connected with the third pitch, in a solid business-like manner and the ball, inscribing a smooth arc, passed over the head of the right fielder.

The visiting team was a colored team of able players. In the two preceding years it had taken the home-team several extra innings to break the one-to one tie and bring in the winning run. This time the grandstand felt that it was the visitor's time to win and a well-earned applause was underway before the little dark man circled the bases and came over home-plate to give the visitors a one run lead, which they maintained to the end of the game.

But that was not what struck me at the time, though good sportsmanship is attractive wherever one finds it, and even a visiting team often deserves a generous hand. My eyes had followed the play but my ears had been held by a man and his wife, seated immediately behind me in the stand. He was interested in the niceties of the game. She, apparently not, and her high-pitched remarks were so remote from being apropos, as to bring many a laugh from those sitting near.

The fielder had rounded up the far struck ball and thrown it. Shortstop had relayed it on home, but not in time to catch the runner. The stand was on its feet, intent upon the play when she remarked, at the height of the excitement, "Seems just like Sunday, doesn't it?"

Any day that doesn't see the usual quota of weekday chores to be done and duties to be undertaken, doesn't seem like a week day. That is another way of saying rather much the same thing and I presume she really meant that the holiday didn't seem like a week day.

But I am wondering to what extent, if any, we are responsible when the occupant of a grandstand seat at a ball game says, at the height of an exciting play, "Seems like Sunday, doesn't it?" Just what makes a day seem like Sunday for the folks for whose spiritual growth we are responsible?



A Pastor's Alternative

IS A checkerboard black with white squares or white with black squares? Perhaps you are one of the people who thinks that this world is evil with a few good spots to redeem it. Pastors must not lose their heads. We face many alternatives in our thinking and in our action. We must be careful to make Christian choices. If our Christian gospel is true then we are not to look upon this world as bad with goodness as an unwelcome visitor. This world was created and redeemed by our God who saw that it was good. Sin is an intruder that must be resisted.

Moffatt translates I Corinthians 13:7 thus: "Love is always eager to believe the best." Hate is always eager to believe the worst. What a difference that makes. If labor was eager to believe the best about capital and capital about labor, if white people were eager to believe the best and not the worst about Negroes, if Gentiles were eager to believe the best about Jews, if Catholics and Protestants were eager to believe the best about each other, how different our situation would be. In a day when hatred and propaganda are everywhere, when anyone who dares to disagree is a Red or a Nazi, measure yourself by that standard, "Love is always eager to believe the best."

Are the things that are seen greater than the things that are unseen? Is the world headed straight for chaos and ruin? Is war

the only solution? When you face such questions as these are you always eager to believe the best? Ninety per cent of our family, social, industrial and inter-racial strife could be stopped at this point. We in America are not eager to believe the best about Japan but we are about China. We are not eager to believe the best about Germany but we are about England. Jesus said: "Love your enemies." Be eager to believe the best about them.

In Luke 21:28 Jesus drew a picture of desolation, of armies overrunning Palestine, of Jerusalem surrounded, of vengeance fulfilled, of distress and danger, of uncertainty and fear. It was a dark picture that He drew. In a time like that, one is tempted to drop one's head in defeat and let one's mind give way to confusion and the heart to discouragement and fear. "Not so," says Jesus. "When you see these things come to pass look up, lift up your heads because your redemption draweth nigh." Do not look around you or you will see confusion, war and hate. Do not look within or you will see doubt and uncertainty. Look up. God is in His heaven. All is not right with the world but God has the answer. He is our only hope. His way is the way out for us. That is our alternative. Look down in defeat or look up with hope.—Charles F. Banning.

Junior Sermons

I HAVE just completed the study of a group of excellent sermon-stories for Juniors and am again impressed, as I frequently am, with the relative rarity of sturdy sermons for children. The average varies from flabby, baby-talk insipidities to heavy doctrinal treatises which would quickly anaesthetize even an adult congregation, and I often wonder why.

When one assays to preach to children, rather than at them, one assumes a task to try one's mettle, for nothing less than the best should suffice for the Church of tomorrow and not infrequently even the best is found wanting. Of all critical audiences, none are more sharply, more inevitably so, than the child-audience. With them you "rate" or you "don't." There is no middle ground.

Children won't recall the unusually fine "sermon" you gave them last Sunday and permit today's on the ground that it was not quite up to your capabilities, as an adult congregation often does. You either hold the youngsters fascinated, spell-bound, drawn, or your pretti-

est words fall on deep, unfathomable seas of juvenile preoccupation.

The Pauline suggestion, "now that I am become a man, I have put away childish things," may or may not have had your children's sermons in view. In any event it covers them and the first thing for the preacher of Junior Sermons to learn is the necessity of putting away all idea of making them childish. "Baby talk" is instantly recognized by the child, at its true value, which is nil. Instead of enabling the preacher to reach his Junior congregation, it throws up a barrier and makes the preacher appear ludicrous to the child. It is not so much a matter of *talking* down as of *getting* down and yet the moment the unnatural, the strained, the ridiculous in that descent is sensed, and it is hard to cover, the damage has been done.

"Stretch a point to make a point" means the loss of a point, frequently more. Never was a little learning more dangerous than in the realm of Junior sermons. If you describe, thrillingly, how the pilot "zoomed down to a perfect three-spot landing," don't be surprised if the youthful audience laughs, for a pilot zooms up, not down and the youngsters know the difference between a "three-point landing" and a "spot landing."

Don't sell Junior short in your sermons. It has been tried often enough to satisfy all of its futility. No sermon you ever prepare deserves your honest effort more than your children's sermons and when you are in need of familiarizing yourself with the mentality of your little congregation, or desire concrete evidence of the minds for which you may have considered "baby talk," just listen to the Quiz Kids radio programs on Wednesday nights. Whether you hit your mark or not, that program will at least elevate your rear sights.

John

AUGUST

The only insulation against eternal fire is good character.

A short walk goes a long way with a fat man.

He is an exceptional artist who can paint a recognizable portrait of his own spirit.

Many a woman with one maid is a prouder commander than a general with a million men.

—John A. Holmes

CHURCH METHODS



FILING SYSTEMS

RELIGIOUS BOOKS

FALL BAZAAR

ling Expositor Material umps Him

Have you a concrete, workable suggestion to offer Rev. Alfred L. Taxis, D.D., Huntingdon Valley Presbyterian Church, Huntingdon Valley, Pennsylvania? He writes:

"After several years without *The EXPOSITOR*, you will see that I have started again. My problem is this, I read so much good material in *The EXPOSITOR*, but I am at a loss to know how to file it for future use. What do other men do?"

"If I cut the book, I am sure to cut something that ought to be filed. If I do not cut the book, then the articles get 'snowed under' in the twelve books that come. Please tell me how I can file my *EXPOSITOR* so I can use the material some day in the future?"

Each issue of *The EXPOSITOR* carries a detailed index under general items, sermons, methods, illustrations, mid-week outlines, etc., and this index is further cross-indexed including every possible topic or title for which a minister may find need, and this is printed in the December issue of *The EXPOSITOR* each year. Retaining the 12 issues of any year provides you with all the suggestions, completely indexed in the December issue. Many readers have the full volumes for 30 years and more, with indexing covering nearly every text in the Bible, and suggestions or discussion of any subject confronting a minister in active work.

Outstanding Religious Books Published between May 1, 1940 and May 1, 1941

The Religious Books Round Table of the American Library Association offers a list of outstanding religious books published between above dates, through the courtesy of Theodore Louis Trost, Librarian, Colgate-Rochester Divinity School, 1100 South Goodman Street, Rochester, New York.

This list, made available to you through the thoughtfulness of Rev. Trost, should prove a most valuable guide in the selection of current titles on subjects of interest to you, as each title is followed with a brief explanation showing the basis for its choice. The price and

publisher's name will aid you in ordering the books you require.

These books are designed to help you toward a more fruitful ministry, and cover every phase of a minister's work. To get the list, send a stamped, addressed envelope attached to your request, to the above Rochester address. *Do not* send a postal card.

Social Hygiene Education

Few question the need for Social Hygiene Education in our local American communities, but all thinking people are urged to give active support to the program being undertaken in training camps for our boys, and in vicinities adjacent to those camps.

Under the slogan, "America's Health is America's Strength," the program has been going forward, as shown in a report just issued by the American Social Hygiene Association, Inc., 1790 Broadway, New York City, which you may have for the asking. The report is a 12 page booklet, well illustrated, and attractively printed.

A Vest-Pocket Prayer Book

Bishop Ralph Spaulding Cushman of the Methodist Church has compiled a pocket prayer book and devotional guide, copies of which have just been received from the press. Vest-pocket size, with 144 pages, bound in imitation leather, it contains morning and evening devotions and prayers, prayers in the Scriptures, special prayers, the holy communion, and other devotional materials.

This prayer book will not only appeal for individual use, but will be of special help to all ministers and leaders of worship groups. It sells for 25 cents a copy. Publication and distribution are handled by The Upper Room, Nashville, Tennessee.

New Bible Quizzes

This paper bound book of 136 pages is a companion volume to the "Bible Quiz Book," and retails at 50 cents a copy, edited by J. Vernon Jacobs, and published by The Standard Publishing Company, Cincinnati, Ohio. This book should help to stimulate Bible ref-

ference work and group discussions.

Federal Council Now Represents Membership of 24 Denominations

The Church of the Brethren, voting Federal Council membership, is the third denomination voting such choice since October 1940, and the Council now represents a membership of some 25,964,982.

The Church of the Brethren has a membership of 176,908 with 1,017 local congregations; Presbyterian Church in the U. S. (southern) and the Protestant Episcopal Church, voting membership recently, represent 532,135, and 1,996,434, respectively.

Guest Cards for Visitors

Have you taken thought for the registry of all visitors attending your Church Worship services this summer? This can be done either through cards distributed by ushers, or through a guest book just outside the Worship Auditorium door. A responsible, mature representative of the Church should be in charge of this work of greeting visitors and making them feel welcome and at home while with you.

These names and addresses, many representing former members or their descendants, may be used in mailing Church bulletins, parish letters, tithing literature, budget information, parish news and parish papers. The visitors who have worshipped with you have a feeling of kinship with your Church, and this may well be fostered and nurtured, not only to insure their return another year, but as a sort of remote control of their interest in Church work in their home town. Finding a substantial welcome in your Church and among your people may sustain an otherwise weakening or listless attitude toward religious matters, and may well be considered an important phase of your Missionary endeavor. Also, descendants of former members desire to place their memorials to departed family members in Churches where their most active and fruitful years of Church membership were spent.

Calling All Americans

A handbook on national unity, entitled, "Calling All Americans" has been issued by the Council Against Intolerance in America, to be used by group leaders in Selective Service Camps throughout the United States, by service organizations, and by recreation centers in communities near the Camps. The handbook is filled with practical suggestions

for plays, forums, musical evenings, information quiz programs and other activities. It is called a "down-to-earth" handbook for actual use, designed to further the principles of tolerance and equality. It is the fourth in a series, and others are in use throughout schools in America. A map, "America—A Nation of One People from Many Countries" has been distributed to many leaders throughout the land, and is available to Church leaders. The handbook, "Calling All Americans", may be had by Ministers or other Church Leaders, without charge, if you will send your order to the Council Against Intolerance in America, 905 Lincoln Building, N. Y. C., and giving your name, address, and the capacity in which you serve as a group leader.

Anthology of Current Religious Poetry

"Because the poetry manuscripts received by Harbinger House, 41 West 35th Street, New York City, show an ever increasing trend toward religious thought, the firm is planning to issue an anthology," and you are invited to submit manuscripts of poetry in any form or length, typewritten on one side of paper. Of course, you do this on your own responsibility.

Should Churches Lead

in Move to Modernize Regulations for Bible Reading in Public Schools

President McKinley said "that if Churches are behind a movement, it is bound to succeed." Samuel Pearson, 51 McKinley Crescent, Brooklyn, Wellington, New Zealand, issues a world-wide call for all "Free" countries to marshal their forces to renew interest in Bible Reading in Schools. He suggests that persons interested in fostering Religious Education as a bulwark for Democracy, interest themselves in urging Committees to survey the question; especially that Annual Church Assemblies and Conferences set up machinery to act on this important question of Bible Study in public educational programs.

As a basis for an intelligent survey, he suggests reviewing the following helpful data:

1. "Bible in Schools Plans in Many Lands", edited by Wilbur Crafts, Commission Report of The International Reform Bureau, Washington, D. C.
2. "Bible in Schools" published by the National Reform Association, Pittsburgh, Pa.
3. "God in the Public Schools", by Dr. W. S. Fleming, National Reform Association, Pittsburgh, Pa.
4. Bulletins on "The Bible in Schools" may

be obtained from the Superintendent of Documents, Federal Security Agency, U. S. Office of Education, Washington, D. C.

5. "Social Trends in the U. S. A.", ordered published in book form by President Herbert A. Hoover.

Let us suggest this material for study in Men's Clubs in Churches. That is intelligent soldiery on the home front to insure the continuance of man's freedom of thought and worship.

200 Missionary Recruits for China

450 millions of Chinese sitting in darkness offer fertile soil for the Christian Missions of Australia, New Zealand, and America, as a part of the plans for reconstruction after the war, and Samuel Pearson, see address foregoing paragraph, offers the suggestion that 200 Missionaries be recruited from Colleges, Universities, and Medical Schools for China's rehabilitation work. A challenge to American Churches!

Ministerial Exchanges

California allows state school teachers to exchange places with state school teachers of Australia and New Zealand, and it is suggested that discussions be undertaken to open the way for exchange of Ministers between America, Australia, and New Zealand. This same plan might be advisable as a means toward better understanding between this country and South American pulpits. Representatives of Educational institutions in South America are here now laying plans for Instructor exchanges, in order to facilitate better understanding among citizens of the two continents. One South American professor volunteered the information that channels open at present for citizens of South American states to learn to know us, our habits of thought, and our customs are: The Motion Picture, Salesmen representing American Industrial Organizations, and the products of our factories sold in South American markets. How do we like ourselves interpreted through these three channels as a people? as a Christian nation? Is it not time that the Churches awake up to this challenge?

The Fall Bazaar

"Our Methodist Church holds a Bazaar in the town hall each fall for one day, afternoon and evening," writes Rev. Jesse A. Martin, Holbrook, Massachusetts. "Have exhausted

our ideas for booth and sale attractions. Can you offer a subscriber any help?"

Readers of the Expositor are invited to share their "success" ideas with Rev. Martin, either direct or through The Expositor.

For Sale, items available in the community should be first on the list, and second those which are bought by the greatest number of people at small cost, such as costume jewelry of all kinds, games and toys or fun-makers. There should be generous use of the Christian and American flags in decorating, and for sale in modest sizes. Orders should be taken for larger flags, as many families will buy flags for lawn or porch use, and they would prefer to buy from the Bazaar salesroom.

Gift wrappings, boxes, paper, and ribbons, are bought by every moderately comfortable family. You can secure catalog and samples from the Rich Company, whose advertisement is in this issue of The Expositor. Their products are beautiful, and proper display will sell them.

Secure a list of the birthdays of Church membership, and have a "Birthday" gift booth, and supply or take orders for Birthday gift items. The mothers of the Church will know what to secure. Any reputable store securing patronage from the Church membership will cooperate with items "on sale" and what is left in good condition is returned to stock in the store.

Fashion Shows are always in demand, and will bring out the attendance. The Woman's Press has issued a book by Annie B. Kerr, Y. W. C. A. secretary, Associated Charity executive and traveler, entitled, "Clear Shining After Rain." Price \$1.25. In this book is the foundation for a number of short dramatic presentations, which will interest both young and old. If you have a projector, be sure to have slides or motion pictures to entertain those who grow weary of standing or walking.

Preaching Today

"I think your Preaching Today is just what we need. The way it is printed, by pages, is a very fine feature. As they say, 'I think you have something there!'" So writes Cornelius Nicholas Bakker, Market Street Presbyterian Church, Lima, Ohio.

Have you examined Preaching Today? Have you paid your subscription? Have you sent in your change of address? Your cooperation is needed in making this service possible to you. If you, too, think "we have something there" to help your preaching program, let's make sure the address where you may be

reached is on the list, that you have first hand acquaintance with Preaching Today, and that your subscription is paid.

Rev. C. M. Bater, Fleming, Saskatchewan, writes, "I value Preaching Today very highly, indeed. It is the very best of the kind that I have as yet read."

Paper for Publications at War Prices

The Christian Advocate, July 17, 1941, says: "Paper mills throughout the country have been notified by the Government that, due to war emergency, consumption of certain chemicals is to be curtailed very sharply, and the mill which supplies the paper for the Advocate has notified the Methodist Publishing House of a boost in price which means an increase in the cost of blank stock of \$10,000 for the year. This is but one item of costs which is being affected by the general rise in prices."

Religious Teaching Pictures

Every minister in active work should investigate equipment available for visual education. Great strides in the improvement of Projection equipment, films, and methods of distribution of films, bring visual education within the reach of every Church and Sunday School. If you do not have an established source for information on this all-important subject, please write for information on any phase of Visual Education in which you are interested.

The Ideal Congregation

A group of ministers were exchanging experiences. The conversation gradually veered away from personal experiences to a discussion of *The Ideal Congregation*. This proved not only interesting but instructive, and the conclusions are worth passing on.

1. The *ideal congregation* would consist of a consistory, a Sunday School, and one organization each for men, women, and youth. These organizations would have official status, not only in the congregation, but in the denomination. All other organizations would be unofficial under the sponsorship of one of the major organizations. Each organization would have the usual number of officers, but all monies to be deposited in the Church treasury, the organizations, however, retaining the right to draw against their credit for their needs, and of directing the disposition of their

money, all checks being issued by a central treasurer upon presentation of proper vouchers.

2. The *ideal congregation* would consist of a majority of young people and children, and an equal number of middle-aged and old people. The children and young people would assure the future of the congregation. The middle-aged would carry the burden of work to be done. The old people would assure a steady attendance at worship services, and serve as a steadying influence to the whole congregation.

3. The *ideal congregation* would be one which would base its loyalty, not on liking or disliking the pastor, but on Christ and the Church and the Cause for which they strive. Ministers come and go, but the Church and Christ go on forever.

4. The *ideal congregation* would be one which raised all of its income by *direct contribution* instead of through money-making affairs. Where such affairs were considered necessary to promote fellowship, they would be kept at a minimum.

5. The *ideal congregation* would be one where every member made an annual pledge and used weekly envelopes to pay it, thus assuring a steady income to meet the needs of the Church. If every member contributed according to his means, the Church would have adequate income for all purposes.

6. The *ideal congregation* would be one which considered itself not an end in itself, but a means to a larger end, that end being Kingdom Service of a world-wide nature. Every person would thus find that unitedly he could share in doing what individually he could never attempt to do.

7. The *ideal congregation* would be one where various Church papers are to be found in every home, and where people are conversant with what is going on in the Kingdom of God at home and in other parts of the world.

8. The *ideal congregation* would be one where religion is not centered entirely in the Church, but is rooted in the home by means of family altars, and by proper attitudes as regards self and society.

9. The *ideal congregation* would be one which would study the Bible, make Christ its center of interest, and the community its center of activity, disregarding color, creed, and class.

10. The *ideal congregation* would be one

that made worship the high point of emphasis, having the faith that worship is the most effective means of preparing a congregation for the work of the Lord.

There is nothing startling or new in these conclusions. In fact, the ideas are almost universally familiar. But the fact that they are so familiar, combined with the fact that we are so far from the realization of them, should constitute a challenge to congregations to move towards the fulfilment of this ideal.

One very interesting phase of the discussion was that ministers seem to think of themselves as instruments in the hands of God for the fulfilment of His purposes, not as individuals desirous of personal fame or glory or great careers. This gives rise to the very interesting question of "How do laymen think of themselves in relation to the Church and the Kingdom of God, and what is their idea about the ideal congregation?" — *The Evangelical Messenger*.

OUTLINES

FRANK L. COX

The Lost Coin

Luke 15:8-10.

The coin.

1. Not base but precious metal. Moulded and minted into money. Bearing the image of the king. (See Luke 20:24, 25.)

2. This reminds us of the soul of man. It is precious (Matt. 16:26). Moulded into the image and likeness of God (Gen. 1:27; 2:7; Acts 17:28; Eph. 4:24).

I. The lost coin.

1. It had dropped out of circulation. It was lost from the owner, from the other coins. It was worthless while lost.

2. When a man drops out of circulation — of service — he is lost. His soul may be precious, but he is worthless while lost — out of service.

II. The anxiety over the coin. Being anxious about the lost coin, she forgot the nine safe ones. Her anxiety excited an action of a tender kind — she searched for the coin.

1. An earnest search. All available means — the broom, candle, members of her body — were brought into use. Consider the means that God uses in redeeming man: His love, His wisdom, His power, human instrumentality.

2. A diligent search: "Until she finds it." God does not give man up. His love follows man — intent on finding him. (See Jer. 31:3.)

IV. The recovery of the coin.

1. Finding the coin resulted in joy to the finder. There is no joy equal to the joy of a successful search. The woman's joy was multiplied when she shared it.

2. When a sinner repents — turns from sin — God rejoices. He calls the angels of heaven about him and they share his joy.

The Hidden Treasure

Luke 13:44.

I. The treasure: A pot of gold; a collection of rare jewels. The gospel is a treasure of joy and true satisfaction. The Bible speaks of:

1. The riches of God's goodness (Rom. 2:4; Eph. 1:7).

2. The riches of His glory (Rom. 9:23).

3. The unsearchable riches of Christ (Eph. 3:8).

4. The treasure of wisdom and knowledge which is hid in Christ Jesus (Col. 2:3).

II. The treasure hidden.

1. In a field of circumstances, of business cares, of social activities, of educational ambition, of sin and wickedness. The gospel is a pot of gold over which men thoughtlessly and unknowingly pass while in pursuit of lesser values.

2. By the god of this world who has blinded the minds of men to the best things of life (2 Cor. 4:4).

III. The treasure found.

1. By an unexpected man. While working for things less precious. While other thoughts and purposes were in his mind. (See Rom. 10:20.) The woman of Samaria (Jno. 4). The heathen jailor (Acts 16).

2. By a discerning man. Recognizing immediately the value of the treasure, he "hid" it. (See Jno. 1:43-45.) Having found the kingdom, men would hide it in their hearts — not from others. (See Psa. 119:11.)

IV. The treasure purchased.

1. Voluntary. No one urged it upon him. He "goeth" eagerly, unhesitatingly.

2. Joyfully. "In his joy" he went. He did not go as to a funeral, as a man condemned to die.

3. At a great price: "He selleth all," etc. Renouncing sin in every form, man should appropriate the gospel of the Lord (Matt. 16:24; Luke 14:33; Tit. 2:11-14).

4. At a great profit. Though he parted with all that he had, he did not lose. He gained a hundredfold. (See Rom. 8:18; 2 Cor. 4:17; Matt. 19:29).

THE PLACE OF HOLY BAPTISM

CARL A. GIESELER

In the discussion of the liturgy in the new hymnal of the Missouri Synod at a recent conference, the question was raised: "Where is the place of the public administration of Holy Baptism in the service?"

We have never read anything on this subject, but we have thought about it and evolved a theory and practice, which may be entirely our own. In explaining it we may be "sticking our neck out" and the liturgists in our circles may gird their loins in refutation. But so much the better, if thereby we start a discussion of this question.

Only those will be interested who like to see the administration of Baptism within the regular church service and who would make efforts to retain this custom in our churches.

We are told that in the Early Church Holy Baptism was administered in the open, then in the atrium before the church entrance, until later special baptisteries were built close to the church or as a part of the church building. This would indicate that baptism was a separate service at a time outside of the regular church services. The custom of having the first part of the baptismal service at the church entrance also points to a separate service. These customs were continued by the churches of the Lutheran Reformation.

Later the baptismal font was placed in or near the chancel, to be close to the altar, in that way bringing the two sacraments closely together. This is the arrangement which we find generally in our Lutheran churches in America. People are encouraged to have their children baptized during the service in view of the entire congregation. This has been done in many congregations and has been retained to the present day. In many, "church baptisms" have fallen into disuse and "house baptisms" have taken their place.

The place of baptism in the church service has usually been after the sermon. But I believe people become restless when baptisms are placed here. After the sermon they like to get home. It is also good psychology not to have too much after the sermon, otherwise its effect will be erased. There is nothing which will upset the emotional reaction produced by an effective and powerful sermon

as much as one or more crying babies during a baptism ceremony after the sermon. This is particularly true when many are being baptized, when a pastor arranges what a good old German lady called "eine furchtbare Taumerei," that is, when children by the dozens are solicited in the community for one of those mass baptisms.

But coming back to our question: We have had all baptisms, children and adults, before the sermon and following the gospel. The reason that baptisms in church have fallen into disuse is no doubt that it lengthens the service. And our people who sit through double features at the neighborhood movie lasting three and four hours become restless when a church service lasts longer than an hour. Well, having the baptisms in place of the creed, will save that much time and seems to me to be liturgically correct, since the Apostles' creed occurs in the baptismal ceremony. After the gospel the pastor may say: "We shall confess our Creed in the baptismal service which now follows." A stanza or two of a baptism hymn may be sung while the ushers escort the baptismal party to the font. If more time must be saved, even the gospel for the day may be omitted, especially if the gospel will be read in the pulpit as the text for the sermon. The gospel of St. Mark in the baptism ceremony will supply the gospel for the day at the usual place in the liturgy.

Mutilating the service? Probably so. But if something must be sacrificed in order to keep most of the baptisms in the church service, I believe I would rather omit the creed and even the gospel in the service, since these component parts of the liturgy are found in the administration of baptism. At the same time the effect of the sermon and the celebration of communion, if there be any on that Sunday, will not be interfered with.

A certain Sunday of the month may also be designated as the usual Baptism Sunday. If baptisms can be grouped on that Sunday, there will not be so many individual baptisms, which might cause a congregation to urge people to have their children baptized outside of the service in church.

We have too few sermons reminding our people of the importance and the comfort of their baptism. But after all, the administration of the sacrament before their eyes will be the most powerful sermon. Let us keep the baptisms in the church service.

American Lutheran

"AND THE SPECK IN THE MIDDLE, ME!"

CHARLES HADDON NABERS, D. D.

Romans 5:6

AND the little speck in the middle, me!" A sailor-poet, drifting underneath the white stars in the large loneliness of the South Seas, so sings of himself. Scientific research that widens the world for men thus produces its tragedies within the human soul. When the universe lying beneath the bigger and clearer eye of the more powerful telescope grows illimitable, the personality watching sometimes shrinks, until a man loses confidence in his ability, lets escape a sense of his worth, and, looking upon the infinite distances of the material universe, cries, "I am nothing, but Thou art all. A great unmeasured and unmeasurable world, and the tiny speck in the middle, me!"

If the queerly-angled pull of this world brings you into a room where such is the distorted view of yourself which an untrue mirror flings back at you, you needs must have the divine scale of values, for until you become rightly orientated in the universe, you are beset of all the attitudes and desires which make living worthy. The rightly orientated man has obtained God's answer to the query, "What is the relation of man to the universe?" It is a colossal world, and Henry Van Dyke properly prays, "The sea is great; our boats are small." Can we therefore conclude, "And the little speck in the middle, me?" No, for the speck, me, is not little, and it is the middle!

Around that speck, me, in the universe of God, revolve suns and planets, moons and stars. For the eye of man, a thousand mornings dawn, and fleecy clouds lazily float in the mellow moonlight. For the ear of man, the soft winds murmur a winsome melody through the forest of stately pines, and a multitude of feathery birds sweetly sing. All the world is bound about the speck in the middle, me!

The directing personality for an army of a million men, moving against an enemy on a

*First Presbyterian Church
Greenville, South Carolina*

front of five hundred miles, is not in the front line trenches where bombs fall, shells shriek and earth is torn, but in some spot far away where the complete picture of the whole operation is kept constantly before him, and where each move and factor is accurately evaluated. In like manner, the value of the little speck in the middle called "me," is discovered not in the frightful storm on the sea, nor in the more frightful earthquake on land, neither in any strange or jumbo convulsions of a gigantic material universe, but rather on a dark low hill, Calvary, where God, Creator of the boundless universe and Maker of man, demonstrates the superlative value of human units by His death on a cross. The significance of Calvary can best be understood through the interpretation given in a quiet Upper Room where Jesus speaks to His comrades on the Galilean trails.

Enter that Upper Room late Thursday evening, and listen and watch as you cling to the shadows behind the group. Watch the eyes of Jesus! Beyond the darkness He sees the dawn. Beyond the slopes of Gethsemane He sees the summit of Golgotha. Beyond the living trees in the old garden whose stiff leaves are slowly moved by the breeze He sees a dead tree on Calvary, to which He will be fastened by blunt iron nails, until He too shall be dead, as dead as the tree to whose trunk He is nailed. Beyond the blackness of a Jerusalem night, He sees the blackness of a world's spiritual night, much blacker. Beyond the arrest He soon will suffer, He sees the shackles which sin has used to arrest the advance of men. Seeing all this He talks to his friends. He would teach them the value of human personality by showing them the place of man in the thought of God. For Calvary will furnish the final and only complete answer to a psalmist's question, "What is man that Thou art mindful of him, or the son of man that Thou visitest him?"

So Christ interprets the crucifixion for men who shall spend their future years in interpret-

ing it to others. He lifts a piece of flat bread from the dark platter on which it lies and I am glad He uses bread, the body of every meal. Without bread there can be no feast; with bread there can be no famine. Thirty three years before this night He had been born four and a half miles southward in Bethlehem, city of Bread! He holds the bread in His hands—those hands that opened blind eyes, that unstopped deaf ears, that caressed high fevers away, and fondled little Judean waifs—holds the bread in those hands until every disciple is intently watching and eagerly waiting.

"This bread," He says, "is my body," and He breaks the bread with his hands, "broken for you." Dare they eat? Dare they refuse to eat? "Eat ye all of it." The body of the Lord, that came out of alabaster palaces into a world of woe, is broken for the saving of the little speck in the middle, me!

The interpretation continues. In the hushed consecrated silence of that Upper Room he takes the cup, saying, "This cup is the new testament in my blood which is shed for the remission of sins. Drink ye all of it; for as often as ye eat this bread and drink this cup, you do show the Lord's death till He come."

Thus according to the Upper Room interpretation of Calvary, the primary meaning of the cross to man is that it removes the barrier

separating man from God, solves the problem created by sin, and says plainly: Christ died in our room and stood upon the tree. Since this is true, there flow from it two other meanings, first, the awfulness of sin in the sight of God; and, second, the reality of God's love for every individual. Both by example and by inspiration the cross furnishes the motive power for a new life, the life reflected from Christ, wherein a Christian becomes a man doing ordinary things in extraordinary ways.

Thus Christ reveals the place of man in the bigger universe unto us; and therefore we are to reveal man's place to all men. "Christianity," maintains Canon Bell, "is not a trivial retreat into an Ivory Tower, but rather an adventure towards the salvation of the whole world from all that soils, degrades, and destroys human happiness." It is the task of Christians to help Christ redeem the world—the world of business, the arts, industry, politics, statecraft, diplomacy, sex, the family—and that straight way. When that is done, when men see their value in the light of the gift of God, it might be—who can tell—that there would be peace on earth and healthy laughter, and a deep content which neither life nor death can remove.

FROM BITTERNESS TO BETTERNESS

FRED SMITH

"It was for my peace that I had great bitterness." Isaiah 38:17.

TWICE is the story told, in the thirty-eighth chapter of the book of Isaiah, concerning the overcoming of his bitterness by King Hezekiah; once in prose and then in poetry. I know not which of the two recordings is the most beautiful. This I do know, however, that in both, is a lesson for every son of man in our dark time. Few there be, if any, but what in this day have had their share of the bread of bitterness. There are many who feel that they have had more than their share of experiences that fill the soul with bitterness. Life for them seems to be the sum of two passages of Scripture, one from the Book of Lamentations and the other from the Book of Proverbs. "Behold, and see if there is any sorrow like unto my sorrow;" and, "the heart knoweth its own bitterness." Thus do many think and feel. The counselling words of the writer of the letter to the Hebrews comes to all such, "Looking diligently lest any root of

bitterness springing up trouble you, and thereby many be defiled."

One has not to study very deeply into the lives of many people to know that just here is the defeating bane of it. They have been saved from the cruder forms of badness but not from the insidious poison of bitterness. The root of bitterness works its way in them. Life is poisoned at its very source. The soil of their heart is run through with bitterness making impossible the achieving of a great harvest of the graces and sympathies which make for sweet and wholesome living. Life has treated them raw. Hope is deferred; trust has been betrayed; sorrow and sickness has been their lot. Then comes the temptation to be bitter, cynical, crusty.

Let us consider for a moment the way of this hardening bitterness that sometimes makes men hard as a stone. The first step downward lies often in giving up to some sorry experience of life, instead of standing up to it. They sink beneath the load. The cry of pain tends to

become a cry of bitterness. Life becomes a lamentation instead of a song. Then comes the death-dealing insinuation to them that they have a right to be melancholy. They move among their fellowmen bearing no bright morning face. Happy are they who hear and heed the tonic-word of Scripture in that dark hour. These are they who come through the great tribulation, and a radiance rests upon their faces because they have overcome their bitterness with great faith. But they who fail here, as the writer of the Hebrews tells us, become the defilers of many. They become purveyors of gloom.

It is important therefore that we who have consecrated ourselves to betterness should know the entering places where bitterness is apt to come into life. We can easily find them by giving attention to the Scriptures and to the way of our own feelings. Bitterness often finds an opening through the doorway of disappointment or disaster. For all time that way of the entering of bitterness into life has been told in the Book of Job. Then there is the doorway of sickness, when it seems that, like Hezekiah, we are to be deprived of "the residue of our days." Or there is the doorway of death. Some friend is too early taken from us. Or there is that which is worse than death; a dark betrayal. In hours like these, bitterness moves in if we fail to guard well the citadel of the heart.

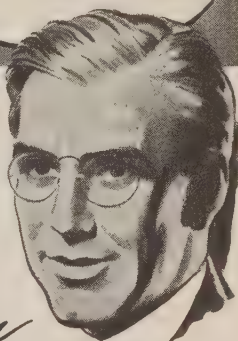
Let us see things straight at this point. From the human standpoint let it be granted there seems, in many of these experiences, some justification for bitterness. Let the right to the feeling of disappointment be conceded, but not the right to badness. We have already mentioned that it is apparent that nurtured bitterness leads only to the wilderness of despair. Bitterness always spells death to the finer qualities of the soul.

A missionary once told me that in the miasmatic field in which he worked, where disease and death stalked on every hand, the natives had found that there was provided, in the economy of nature, an antidote for every poisoned plant that grew. That is a parable of the wider area of experience. God has his antidote for every entering weed of bitterness in life. In every hour of trial here is the challenging alternative: you have the chance to be better instead of bitter. This is the unflinching cure against any incoming tide of bitterness, that in that hour we become one with Christ, not one with King Canute! That is to say, we can act divinely in that hour of temptation to bitterness. Let us suppose that life has short-changed you; friends have

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betrayed; or it may be death has come to the dearest you loved on earth. In these hours of emotional upheaval, when life is apt to work itself out harshly, one should know the way of keeping one's soul in peace instead of going all to pieces. Jesus showed how it could be done. Paul learned the way of it, as did Hezekiah and Job.

The way of victory is not in relying on your own strength. Nor is it found in retreating into your own encrusted self. The temptation is to nurse one's own sorrow until it grows into bitterness. That was not the way of the Master. He was tempted in all points like as we are, yet without sin. He went out to serve and save. That is the way of those who travel

through the valley of the shadow of death, where oftentimes the mists and fogs of disillusionment deepen the darkness. In that hour give no truck to bitterness but give all to betterness. The way through the deepest gloom is in having faith that is stronger than the darkening facts of life. Your heart may know its own bitterness, but God who is greater than your heart, knoweth all things. Rely on the greatness of God. Work out your own salvation with trembling, but whatever you do, work. And at the long last you will find that all things have been made to work for good to them that have loved their God and served their fellowmen.

BREAD ENOUGH *and to Spare*

ARTHUR P. VAUGHN, D. D.

"Open thy mouth wide, and I will fill it"
Ps. 81:10.

OFTEN, in the schoolroom with hundreds of children, small and large, I have raised my hand in salute to the Stars and Stripes, pledging my allegiance to it, "and to the Republic for which it stands, one nation, indivisible, with liberty and justice for all."

The flag is a symbol, "an outward and visible sign" of a great spiritual reality, woven of the ideals and hopes, the trust and loyalty on which our common life and security depend. We would find it very difficult to put into words any adequate portion of the meaning and emotion that America commands in the depths of our being, but behind the symbol we realize and acknowledge it. When the flag passes we salute and honor it. Many a time that flag has sheltered and saved imperilled lives in far lands; often it has held men back from doing unworthy or disgraceful acts because it is supposed to stand for liberty and justice for all, in all dealings, in all places. The symbol, the flag itself, is just a strip of bunting but the place where it is lifted up is where American principles and practices are acknowledged and honored.

Our minds and hearts tie to symbols and are guided and strengthened by them when quick decisions must be made or quick action taken, and we have no chance of reasoning through the situation. We have faith in the symbol, and loyalty to it. We will not smirch it. Our souls need symbols to keep in our remembrance things that are precious, to warn

us against strange and dangerous ways.

Symbols may have danger for us too. If we use them too familiarly, too commonly; if we use them just from custom, without feeling or purpose or response of our spirit to the imponderable soul behind them, they are futile. Or if we make the symbol itself an idol, a thing to be revered and treasured for itself, while the meanings behind it, the moral principles, the loyalties and our obligations to them, are disregarded and forgotten, then we are harmed by the visible emblem and our trust in it, rather than in the spiritual reality.

All symbols can be degraded into superstitions, or can become mere custom and automatic habit, unless our minds and hearts respond to their call.

The greatest of all our symbols is the Lord's Supper, emblem of the bread of life eternal, the sustenance of our spirits' life. "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever. . . . The bread is my flesh, which I give for the life of the world." He says, "Except you eat of me you have no life in you." He takes the ancient symbol of the Passover cup which, on the night the Death Angel struck in Egypt, the Hebrew slaves drank as a pledge of their faith in God's covenant that they should not die but inherit the Land of Promise and freedom. He said, "This is a new covenant in my blood," a covenant of God that you shall have life in the midst of a world

Fort Myers, Fla.

of death. He said, "Drink all ye of it, for this is my blood, ratifying a new covenant, which is poured out for many unto the remission of sins."

He says to us, "Do this in remembrance of Me," lest you forget these inner essential things without which there is no life in you. Lest you forget, do this outward act. Keep this symbol so that you may hold fast the reality, the only means by which you have the endless life. The purpose of this emblem is to

keep fresh in our memory all the words of life, all the truth concerning God our Father, that He gave us during the most sacred hours in the Upper Room around that first sacrament table. This symbol is given us to keep vivid our realization of that hour on Calvary when His body was broken and His blood poured out for the cleansing of our sins. This symbol wakens us from our drowsy self-satisfaction and easy comfort, with the Master's own word, "If any man will come after me,



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let him take up his cross," of love and suffering and sacrificial service. That alone can win a perishing world back to God and a godly way of life. This symbol challenges us to leave our narrow divisions and creeds, that His followers may all be one, all who in humble faith break this bread of life with us, members of His church universal, one in earth and in heaven, all one in Christ and in the Father. It keeps aflame in our memory the sure hope of the coming of that kingdom, and of the King, no matter how disheartening the evil of the present day may seem. As oft as ye eat this bread and drink this cup ye do show the Lord's death till He come, and the kingdoms of this world become the kingdom of our God and of His Christ.

We cannot at any one time see or feel all of the meaning that lies behind this symbol, however much we spur our minds to attend to His words and do His will. As you partake of the Sacrament some need of your soul or some light from His spirit may illuminate a new side of His everlasting mercy, of His plan and purpose in redeeming and perfecting the souls of men. Through the years your eyes and your understanding are opened to see more and more of His love and His glory—but it has all been there, from time eternal, in the purpose of God for those who love Him. As heaven is high above the earth, so are His thoughts above our conceiving. And all this, and much more, is hidden and typified in this symbol of the bread and wine.

No one has ever yet partaken of all the food there is provided on this table for us, food that we need for our growth and strength of service. More wondrous still, since it is the Lord's table let your heart be assured that there will always be "bread enough and to spare" for the utmost need of everyone who comes hungering. Jesus said this is so "in My Father's house." Since He followed the manner of the Father's house you will find it so at every table where Jesus is host.

Out in the barren wilderness He had been teaching "a great multitude," five thousand men besides women and children. Some were sick, "and He had compassion on them and healed them." As evening fell all were hungry, and He had compassion on them, and supplied their need in full. I read from Matthew 14: 15-20.

"They ate and were filled." But Jesus had more food waiting for them that they had not used yet.

Likewise in the Upper Room where He

broke the bread and poured the wine for the eleven disciples, saying, "This is my body—this is my blood in a new covenant." He had compassion on them because they were bewildered and soul-hungry. He provided them more than they could use or assimilate that night. He said, "I have yet many things to say unto you, but ye cannot bear them now. But the Spirit of truth when He is come shall guide you into all truth, for he shall take of mine and shall declare it unto you (shall disclose, make it clear to you.) He shall disclose unto you things yet to come. John 16:12ff. The Holy Spirit, whom the Father will send in my name, shall teach you all things, and bring to your remembrance all that I said unto you." John 14:26.

Therefore, gathered here at this table today the same Lord being host, I tell you truly He has compassion on us because our souls are hungry and in a far country and too busy serving the citizens of that country. To us He says, "In my Father's house there is bread enough, and to spare." He says, "If any man thirst, let him come unto me and drink of the water of life," overflowing life, more than we can contain.

Each of us comes with his own peculiar hunger; each certainly takes something that cleanses, that comforts, that wakens hope, and courage, that strengthens him for trials and work to come. But we have often taken so little. Often we go away with heart-hunger still. That is never because the provision is exhausted. Where the Master ministers there is always a residue to be gathered up and saved, often more than was used; more than our eyes saw there at the first, before He blessed it. Just as in the wilderness of Galilee the five barley cakes and two small fishes before His blessing would not have filled one basket—and they gathered up twelve baskets full after all had eaten and were filled. The grace and power provided for us at this table have never run short of our need, or our taking. Why do we not take and use more? The same Father who has bread in His house to spare says, "Open thy mouth wide, and I will fill it." And we do not open our mouths. Or we gather just a few crumbs, when abundance is waiting, provided by the Father's love and wisdom to nourish vigorous, exuberant, exhilarating life.

The King sent forth His servants to call them that were bidden to the feast, saying, "All things are ready. Come. Open thy mouth wide, and I will fill it."

The Word That OPENS HEAVEN

CLARENCE EDWARD MACARTNEY

"Except ye repent . . ." Luke 13:3.

WHAT is the word that opens heaven? What is the word that no one can pronounce without the Holy Spirit? What is the word that brings a sinner back from the far country to his father's house? What is the word that guardian angels like to hear on our lips? What is the word which when pronounced by man strikes an immediate chord of answering joy in heaven? What is the word that Job used after God answered him out of the whirlwind?

What is the word with which Jesus began to preach? What is the word with which Peter addressed the multitudes on the day of Pentecost? What is the word that David spoke when the prophet Nathan rebuked him for his hideous transgression? What is the word that Manasseh, the aged and wicked King of Judah, spoke in captivity? What is the word that Peter uttered when he went out into the night and wept bitterly? What is the word that opened the gates of Paradise to the dying thief? What is the word which is timely and appropriate on the lips of the ripened saint as well as on the lips of the most hardened sinner? What is the word which can not be spoken in hell, and which no one in heaven ever needs to use? That word is, *Repent!*— ("Except ye repent" Luke 13:3).

Repentance is a word which rings through every part of the Bible, from beginning to

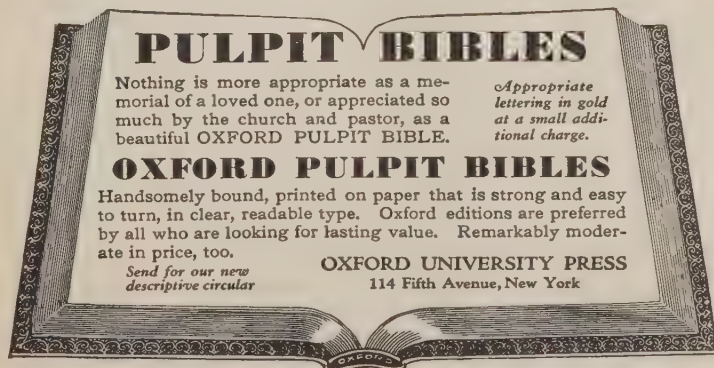
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end. It was the burden of the preaching of the prophets, the apostles, and of Christ Himself. Repentance sums up the Gospel; for after He had risen from the dead Christ told His disciples to go forth and preach repentance and the remission of sins through His Name. Repentance is the word that opens heaven, for only a forgiven sinner can enter heaven, and only a sinner who repents can be forgiven.

I. An Old Man's Repentance

We don't talk much about old people to-day. The whole emphasis of popular preaching and popular literature is upon youth, and no doubt, to a very over balanced degree. But the fact is that there are a lot of old people in the world, and they ought not to be passed over or forgotten. Their souls are of the same value in the sight of God as the soul of a youth in his teens. There is another striking and very solemn fact, too, about old men, and that is that if they have not repented before they grow old they hardly ever repent. Therefore, the story of repentance which I shall now tell you is all the more remarkable.

Manasseh is the prodigal son of the Old Testament. He had for a father one of the godliest men in the Bible, Hezekiah, and no doubt a godly mother. His reign was a long nightmare of wickedness, idolatry, and cruelty. In the noontime of his wicked prosperity Manasseh was captured by the cruel Assyrians, who mutilated him, put him in an iron



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cage, and carried him a prisoner to Babylon. There Manasseh, softened by his sufferings, repented of his sins and called upon God. When he had been restored to the throne of Jerusalem he devoted the strength and energy left to him in the remaining years of his reign to undo the great evil that he had done to Israel. With sorrow and contrition he threw away the strange gods, repaired the altar of God, and did what he could to persuade the nation, which he had before seduced, to turn again and follow the true God.

Manasseh sinned against a godly training, and as the son of a godly father, became a monster of unbelief. Now and then you see that; and if you have listened to the bitterness of such an unbeliever, you realize all the more how wonderful was the repentance of Manasseh. Suffering and hardship and pain sometimes only intensify man's rebellion to God. But if accepted in humility, it can turn man back to God. That was what happened in the case of Manasseh. Scoff at a deathbed repentance, if you will, and certainly this was almost a deathbed repentance, for Manasseh brought to God only the dregs of his life. Yet for that reason Manasseh's repent-

ance is all the more memorable. After a half century in sin, Manasseh returns to God. Thank God, no one is ever too far gone, too hardened in his transgression to repent. To the youth who has turned from God and to the old man also are spoken those words of hope and mercy, "Let the wicked forsake his way, the unrighteous man his thought; and let him return unto the Lord for he will have mercy, and unto our God for He will abundantly pardon."

II. David's Repentance

Whoever is left out in the list of great penitents in the Bible, one must not omit David, the greatest sinner and the greatest saint of the Old Testament. Enemies of God have always scoffed at David and the high title with which his name is associated in the Bible, David, "the man after God's heart." They have fixed upon David's terrible fall and his heinous transgression, and have held him up as an example of the illustrious worthies of the Old Testament and have said that if such men were around today they would be in the penitentiary or hung from the gallows.

But a Christian man who knows his own heart, and who knows that the heart is desperately wicked and deceitful above all else, will never be troubled by the fall of David. On the contrary, he will rejoice that the Bible records this dark chapter in David's life. If David had not fallen so low, his repentance would not have been so wonderful, and so blessed of God, for all the generations of men. In his penitential prayer, David prayed, "Restore unto me the joy of thy salvation, and then shall I teach transgressors thy ways."

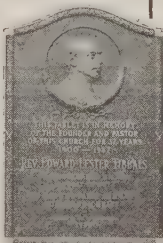
I think that Nathan is almost the most courageous preacher and the most tender preacher of whom we have any record. That is what every preacher ought to be—courageous in declaring the will of God, yet tender in seeking to reclaim the sinner. The human heart is the same from age to age, and there is nothing new or old in David's sin.

God waited for David to repent. The extraordinary thing is that David, so schooled in the thought of God, and naturally a man of such deep religious feeling, could have gone through these terrible transgressions and his conscience not have constantly pierced him and rebuked him. But apparently it did not; and that fact reveals to us the strange blindness that sin casts over the sinner. He can see the presence and the heinousness of sin in other men, but not in himself. In every story of a breakdown like that of David it will be

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found that the very sin in which the man was indulging dulled and blunted his sensibilities. "Who can understand his errors? Cleanse thou me from secret faults."

God waited long for David to repent, and then he sent the prophet Nathan. With masterly skill and exquisite tenderness: Nathan told David the story of the cruel rich man who had numerous flocks and herds, and yet who, when a guest came to visit him, took the poor man's pet lamb and slew it for the table of his guest. When he heard this tale of almost unbelievable hardness of heart, David reached for his sword, saying, "Bring that man before me! As the Lord liveth, he shall surely die!" Then Nathan drew his sword and thrust it home with the words, "Thou art the man!"

If Nathan had talked that way with any other king but David, his head would have come off. But David repented and said, "I have sinned." There was no doubt, either, about the sincerity of his repentance, for immediately the prophet answered, "The Lord hath put away thy sin." Yet, forgiven though he was, David had to bear the temporal penalties of his sin. There is nothing strange about that, either. A man can sin for years against his body and against his mind, and if he turns and repents, he is forgiven; but the God who forgives him does not cancel the law of retribution in the man's own body, for whatsoever a man soweth that shall he also reap." Nathan told David that because his sin would cause the enemies of God to scoff and rejoice, the sword would never depart from his house. It never did. Time and again we see the flashing of that sword of judgment: in the vile conduct and incest of Amnon, in the murder of Amnon by Absalom, in the rebellion of Absalom, in the death of Absalom in the wood of Ephraim; and all the sorrow and suffering of David reaching its tremendous climax in that pathetic lamentation, "O Absalom, my son, would God I had died for thee!"

Yes, David had to suffer; but he suffered as a forgiven man. The joy of salvation had been restored to David. His repentance had opened for him once more the gates of heaven. For any man has sinned like David, there is only one path that will bring you back to self respect and communion with God, and that is the path of repentance.

Time would fail to tell of St. Paul, who in a moment turned from being the greatest enemy of Christ to become his greatest friend; of that "woman who was a sinner," who

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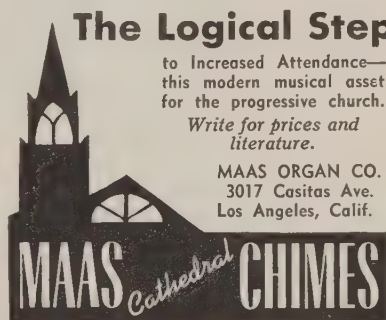
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washed the Saviour's feet with the tears of repentance and love and wiped them with the hair of her head; of Peter, who when he had cursed and denied his Master, was called to himself by the look of love when Jesus turned and looked upon him, and went out into the night to weep bitterly those tears of repentance that washed his soul and brought him back to Christ; and of that poor thief who hung at the Redeemer's side on the Cross, and who, while his companion mocked and cursed repented of his sin and asked Jesus to remember him, and to whom Jesus immediately opened the gate of Heaven and said, "Today shalt thou be with Me in Paradise!"

Wonderful music all these repentant sinners have given to the Church on earth and to the Church in Heaven. Wonderful light and beauty they have shed upon the pages of Scripture. Wonderful trophies they are to the saving and cleansing and redeeming power of the Blood of Christ. May their music reach tonight some soul who has sinned against God and turn his feet heavenward, where a father's welcome awaits him; the same welcome that awaited that penitent of whom Jesus told in the great parable of repentance, the son who repented in the far country and said, "I have sinned against heaven and in thy sight;" and whom, when he came back, his father saw a great way off, and ran and fell on his neck and kissed him. That same welcome awaits every soul that repents. The best robe is ready, and ready the golden ring of reconciliation, and the angels, too, are ready to strike again their harps and rejoice over one sinner that repenteth.

JUNIOR PULPIT

J. J. SESSLER, Ph.D.

The Lamp And The Lantern

One day a lamp and a lantern decided to take a walk together through the country. The lantern had no oil and the wick was short, so it decided to take the walk without a light. But the lamp was full of oil and its wick was clean and the flame was burning brightly.

They had not gone very far when they met an old man, stooped and bent, resting on a rock beside the road. "Good-morning" said the lamp, "I see you are tired, is there anything I can do to help you?"

"No, thank you, thank you very, very much," replied the old man as a wide smile spread over his face, "I haven't far to go; the rest has done

me good, I will be getting along now."

"A fine old gentleman, he is," said the lamp to the lantern as they went their way.

"I don't see anything good about him," replied the lantern. "He is old and stooped, and his face is covered with wrinkles. I don't like the way he smiled. I think he's lazy; that's why he's sitting on that rock so early in the morning."

To this the lamp replied: "Indeed, he is old; God has allowed him to live many years. No doubt he's stooped because he worked hard. And when he smiled he smiled with his whole face, and that's the reason he showed so many wrinkles."

"Well," said the lantern, "You see good where there is no good."

"Ah, but that's where you're wrong," answered the lamp, "if we look for it we can find good everywhere."

The sun was shining brightly and was very hot when they came to the edge of a long meadow.

"It would have to be so terribly hot on this day when we want to walk," complained the lantern.

"Yes, of course," answered the lamp, "we need the heat to grow grain, trees, grass and flowers; if it were not for the sun it would be colder here than at the North Pole. God sends sunshine for without it nothing could live. Look at the grass in this meadow! What makes it grow? Sunshine and rain."

"Rain, did you say?" asked the lantern. "Well, if you look up into the sky you will see what I see. A thunderstorm is coming. Where can we find shelter?"

The lamp and the lantern ran toward a nearby woods to find protection under the trees. The thunder rolled and long fiery strokes of lightning flashed through the sky.

"I'm afraid," cried the lantern, "I don't like to hear thunder and see lightning. Let's get out of this dark, wet woods."

"My dear lantern," answered the lamp, "Why are you so afraid? The rain is lovely. The world is God's garden. He's sprinkling the earth as a man sprinkles his garden. Every time it rains, God washes the earth as a man washes his face."

"Did you see that flash of lightning?" asked the lantern greatly frightened.

"Yes, indeed, I saw it," answered the lamp, "and it's beautiful. It's many times more beautiful than the fireworks on the Fourth of July. The lightning is God's fireworks, and when I see it I think of Him."

That day the lamp and the lantern returned

ome after dark. Both were tired from their day's walk.

"I don't like the darkness," said the lantern, "I'm afraid of ghosts and goblins."

"There is no darkness," explained the lamp. At the close of the day when the sun sets,

God pulls down the shades, and it's time for all creatures, man and beast to get rest and sleep. He lets dim lights shine in the sky, the moon and the stars. Look! See the stars overhead."

They entered the house and settled down for the night.

"Wherever I went today," said the lantern, there was darkness; nothing but darkness, the whole world is dark."

To this the lamp replied, "Wherever I went was light."

Why was every place *dark* for the lantern and *light* for the lamp? The lantern carried no light within, so everything was dark. The lamp carried a light within and that light made everything bright.

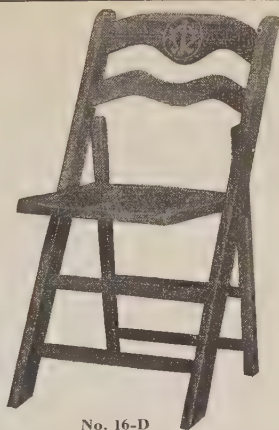
Boys and girls who have God in their hearts have the best light there is. If we carry Him in our hearts wherever we go, then every place is light. Without the light of God, every place is dark.

The Boat Race

In their shells, ready for the race, the best rowers from three colleges sat, each in his place. A shell is a long, light, narrow boat. There were eight men in each boat and in the stern sat the coxswain who is the commander of the boat crew. The river was very calm with scarcely a ripple on its smooth surface. It was to be a long hard race. Along the banks stood thousands of people. Many of them had come long distances to see this great boat race between three colleges. Last year the winner had won the race by a small margin. The college bands were playing, and three different groups of students were cheering and encouraging their crews.

The time had come for the race to begin. The signal was given and they were off. The commanders in the stern were speaking to their crews through megaphones, encouraging them to row in perfect unison. Each man held one oar. Eight oars in each boat dipped into the water in the same split second, and eight oars were lifted from the water at the end of each stroke, at exactly the same time. The members of each crew had worked for weeks and weeks to be good rowers.

The light boats split the water with great



No. 16-D

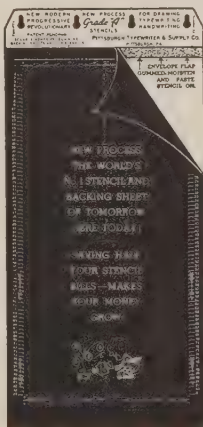
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speed. At first all three boats seemed to be abreast. Gradually one forged ahead of the other two. At the halfway mark one crew was considerably behind. The coxswain of the last crew pleaded so anxiously and eagerly with his crew that they began to hold their own. His urging called out all their strength and skill. They crawled up alongside the second crew. Every nerve and muscle in each man was strained toward the goal. They passed the second crew. There was every chance that they could still win. They were nearing the goal. A large crowd stood waiting to see the finish of this great race. Fellow-students expected them to win; they could not disappoint them. Never had a crew worked harder nor more perfectly. And the third boat slid over the goal line a few feet ahead of the other two. It was a hard won victory. Even the losing crews said that they had never been in a better race.

We cannot always win in everything that we do. Two crews in this race were losers. But they tried hard to win and that is the important thing. It is better to have tried and failed than not to have tried. When we lose we must not feel sorry for ourselves. The losers in this boat race said that it was a good race. God doesn't want us to quit; he wants us to try again after we've failed.

Every man in the race had to pull his own weight and a little bit more. It is that "little bit more" that makes the boat speed ahead. We must not only see that we get along well in life but we must do a little bit more; we must give help to those who cannot get along so well. There are many for whom we can make life a little bit easier. It isn't enough just to live; we should help others to live better. That's what Jesus did.

Neglected Farms

This great land of the United States was once a big wilderness. Indians were in possession of all these thousands of square miles of land through which they roamed in search of food. Deer, buffalo, bear and wild turkey were plentiful. There were many fish in streams and lakes. Trees of many varieties grew very tall and large. Underbrush covered the ground in some sections, and vines hanging from trees formed jungles so thick that it was difficult to walk. Stones and boulders were everywhere. Fallen trees dammed up the streams and made great swamps. There were

no roads, only paths made by wild animals which the Indians followed.

Then Columbus discovered this great American wilderness. Gradually people from across the seas came to live here. You will remember that the Pilgrims came here in the year 1620. More people came every year; they settled in small villages where they could live together to protect themselves against wild animals and unfriendly Indians.

There were no stores where groceries could be bought. Settlers had to hunt in the woods for food. There were no farms on which to grow things to eat; just prairies, trees, rocks and wilderness, and not ready for growing vegetables and grain. These early settlers could not live the wild roving life of the Indians. They wanted to settle down and build homes.

So they hewed down trees, grubbed out stumps and underbrush, dug out stones and with them made fences around their fields. They plowed the fields, cultivated and improved them until they were rich and fruitful.

When we travel along highways today, we see many of these fields are now neglected and some of the farms forsaken. Weeds and underbrush cover them, causing them to become wilderness again. Buildings are not painted, they are in disrepair and falling to pieces.

What happened to these farms is what happens to many people. For example, here is a man who was brought up in a fine Christian home. When he was a baby his parents dedicated him to God in holy baptism. They prayed for him and taught him how to pray. They sent him to Sunday School and to Church. He was taught about God and our Savior, Jesus Christ. His heart was carefully cultivated like the fields so the beautiful flower of religion could grow there. Just as those fields were surrounded with stone fences to keep out prowling animals, so his life was guarded, cultivated and made fruitful like the fields. But what has he done with his life? Has it become well cultivated and fruitful or been neglected and allowed to become a wilderness choked with weeds and briars?

Many people have forgotten the Bible and the Church. They have neglected their Christian religion, like the fields are neglected. Weeds and briars have been allowed to grow in fields that once were rich and fruitful. Many have permitted evil to come into their hearts to choke out the Christian religion. We do not like to see farms that grow weeds. God does not like to see hearts that grow evil.

ILLUSTRATIONS

J. J. HART, D. D.

Billions of Trees Beautify Joyce Kilmer Park

Eccl. 2:5. "Trees . . . of all kinds."

As long as men remember the poem that ends with the line, "Only God can make a tree," Joyce Kilmer, who fell in France, will need no memorial. But the Veterans of Foreign Wars have insisted that he should have one and, appropriately enough, that it should be a forest memorial. The site selected by the Government is a 15,000-acre plot, near Asheville, N. C., in the Nantahala National Forest. The tract contains some 500 acres of virgin timberland. Here are some of the largest and most beautiful tulip or yellow poplars in the Blue Ridge Mountains. Some of these trees are seven feet in diameter. There are Eastern hemlocks almost as large and white ash that are four feet across. The regional forester, Joseph C. Kircher, says: "There is nothing to compare with these trees elsewhere in the East, and they should attract students of forestry from all over the nation." The Creator took from 400 to 500 years to make some of these towering trees.—*The Christian Advocate.*

Fellowship in Christ

Gal. 2:9. "They gave . . . the right hands of fellowship."

On the fateful day in August, 1914, before the ultimatum between England and Germany expired, Dr. Henry Hodgkin of London was saying farewell to the German, Dr. Siegmund Schultze, in Cologne. As the two men were in the railway station where troop after troop train was pulling out, the German Christian said to the English Christian, "Whatever may happen, nothing shall come between us." It was the expression of a faith and a fellowship in Christ which united men of different nations beyond the ability of earthly governments to break.—*Samuel McCrea Cavert in "Religion and Life."*

Good Definition

James 1:27. "Pure religion and undefiled before God and the Father is this . . ."

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refusal which ended by saying: "As far as I can see this Christian business is just one continuous Give, give, give."

After a decent interval the clergyman answered as follows: "I wish to thank you for the best definition of the Christian life that I have yet heard."—W. F. A. Stride in *"The Old Farmers' Almanac"* for 1939.

Belief in Miracles

Acts. 15:12. "Declaring what miracles . . . God had wrought."

I have just finished reading "Leaves from a Surgeon's Casebook" by James Harpole—a book which was a best seller in England and which has had two printings in the United States since the first of the year. On pages 90 and 91 the author describes a cancer case in which one of the most distinguished surgeons operated. The operation revealed the condition of the patient hopeless. The cancer could not be removed. These words by Dr. Harpole follow: "Then a curious thing happened. For some unknown reason the old lady started to get better. In a month the growth was half the size. In two months it could not be felt. In three months she was about again. It was a miracle. And no one yet knows why the cancer stopped growing and disappeared."

No wonder Dr. C. Ward Crampton, distinguished physician, scientist and social authority in New York City, said recently, "The preacher who does not believe in miracles is not scientific."—Dr. Daniel A. Poling, *The Christian Herald*, July, 1938.

Finding the Lost Picture

Luke 15:9. "Rejoice with me; for I have found the peace which I had lost."

The story is told of a famous painting of Dante that was lost for years. An artist, determined to find it, searched a room where tradition claimed the portrait would be. After clearing away the accumulated rubbish and removing the whitewash and dirt from the walls, the portrait was found. In every heart there is the image of Christ, but many of us have allowed His presence to be whitewashed with the cares of daily living—to be littered with the unimportant, time-consuming social

interests. Anxieties and fears blot out His image, but if we would look into His face daily, having nothing to hide the beauty of His character from us, we shall become like Him.

How strange that we allow the litter of self-interest and slothfulness to dim our vision! The enriching experiences which fellowship with the highest offers us are often lost, not because we deliberately discard them, but because we are too busy with the trifles that fill our days.—Mrs. George Ruckdeschel, in *The Christian Advocate*.

Prayer of Gratitude for Rain

Job 5:10. "Who giveth rain upon the earth."

We give our thanks to Thee, tonight, dear God,
That after weeks of drought the rain has come.
Now as it falls so swift against the earth
There is no way we can compute the sum
Of good that shall accrue now that the land
Has felt the hope of sustenance revive.
Now in a world grown strangely sweet and cool
It is so good to breathe, to be alive!

Now men can cease the talk of exodus
From lands on which their forebears have been
born;

No need to seek a Canaan anywhere,
Or pitch a tent in fields of alien corn.
We hear the creeks, the brooks, the river sing;
We sense the added stature of the grain;
The pastures shall be green tomorrow, God—
We bring our thanks, our deepest thanks, for
rain!

—Helen Welshimer in the Boston Transcript.



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CHURCH AND SOCIETY

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isunderstood

eb. 6:6. "They crucify the Son of God on their own account."

Matt. 7:24. "Everyone who listens and acts will be like a sensible man."

To those who could not or would not understand Jesus, he seemed a dreamer, a revolutionary, a reactionary and a dangerous exponent of individualism. To the smug, stand-arter, self-appointed and opinionated group of the Pharisaic school, Jesus was indexed as an apostate, radical, a traitor, devil and disturber of the *status quo*. To many of his professed followers Jesus today is treated as a puzzle, an enigma, a paradox and a bundle of metaphysical contradictions. But to that glorious minority of faithful and devoted followers, Jesus always has been exactly what he affirmed and sealed with his own blood: the Way, the Truth, the Light and the Life. Theologies and philosophies may define, argue, and explain, and elucidate, but how few really interpret the God-Man? Obedient hearts and souls in Christian Experience (a much-neglected term) will help clear up and clean up a lot of so-called "imponderables" today. It is still true: "Any one who resolves to do as will, will know whether my teaching comes from God, or originates with me"—said Jesus. The power and influence of his teachings has helped many to "find" themselves. God is still working and will help nations to find Him—if only they work for peace and order, rather than war and disorder. Universal Goodwill, however, is not brought in by *laissez-faire*-ism, indifference and racial, political and religious hatreds!


Gardens of Gethsemanes

Jo. 11:35. "Jesus wept."

Luke 23:28. "Weep not for me but for yourselves and children."


"Jesus wept" over Jerusalem. He who cannot weep over the world's plight today is pretty "hard-boiled" and calloused. What a movie that would make, if producers could only gather together all of the forces, causes and currents which culminate in war and killing of human beings. Besides the immediate close-at-hand military systems, there would be seen the secret and subtle machinations of diplomats, statesmen and treaty-makers with

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their private and public commitments; the brazenry of international financiers and ammunition-makers; the play, inter-play and bi-play of selfish and unprincipled interests; the serpentine entwinings of power-politics; the miasma effects of poison-gas philosophies; the school-boy fights between science and religion; the hypocritical pretense of the advocates of racial and social superiority; the compromising and right-about-face attitude of entrusted leaders in high positions of church and state; the plethora of cracked-brain theories and theorists of modern-day Utopias; the resurgence of Machiavellianism—"the end justifies the means"; the infiltration of Continental ideas as a substitute for American ideals and principles; the placing of the God of Mars and of Gold above the God of Sinai and Calvary; the mockery and derision by "intellectuals" of Grandpa's and Grandma's brand of religion. Yes, it would be a movie all right, but pray, who would produce and how many of us could live long enough to sit it through? If "Jesus wept" over the sins cropping up in a simple agricultural order of society, would He weep any less over the sins of a highly complex modern society—one which we proudly boast of as our Civilization?

A Soliloquy

Ps. 8:4. "What is man that Thou art mindful of him?"

August is a better month for reverie than revelry; for solitude and soliloquy than senseless bustle, hurry and confusion. Introspection and retrospection should precede prospection and intention. If man is intelligently to answer, "where do we go from here?"—he ought to review some of those forces which have brought him to where he now is. Read a good autobiography this month, one which deals with past, present and future forces and events. In "Days of Our Years," by Pierre Van Paassan, one will not only see but feel the swift passing caravan of events before him. Whether you agree or disagree, one should read his soliloquy when, after twenty years of world wanderings, he returns to his little Dutch town and mulls it all over. Here is not only descriptive English at its best, but Christian Idealism. Civilization and Humanism in full flower. An excerpt from chapter, "World Without End"; "Poor man! Must it be again? Have the fires of humanity then burned in vain? Have the teachings of Christianity and of humanism been all for naught and the self-sacrifice and love poured out by the saints and martyrs entirely futile that we have not

yet learned goodness and peace? Is humanity to make yet another attempt to wipe out its own name with its own blood? Is it not all an endless cycle, a horrible wheel of suffering to which we are chained forever? . . . The former Dutch minister cannot continue forever thus. His training and outlook prevent complete frustration and defeat: "No"—he thunders, "what we see in this world today is not proof that evil is immune or that the triumph of inhumanity, injustice and lovelessness is final. Long ago it was said, 'What a man sows that also shall he reap.' Precisely, because there is violence and oppression and hatred, there is a divine order and not chaos. Effect follows cause with inexorable accuracy. God's will, the divine law, operates with relentless precision. When the fundamental law of nature, which is coherence and respect and brotherhood, is trodden underfoot, no other result can be expected but confusion and hatred and war." The World Affairs Correspondent is preaching some pretty good Methodist doctrine here. More power.

Vacations

Mark 6:31. "Come to some quiet place, and rest a little while."

Matt. 4:11. "Then the devil left him."

The pun, "the devil never takes a vacation," has both a humorous and serious side. With few exceptions, his Satanic Majesty, as personified evil, never takes a day off. He gladly works overtime and frequently does. But always with a triple compensation. He never seems to tire. He has so many satellites to aid him in his nefarious work that the wonder is that they do not trip over each other once in a while and hold up production. But the Devil's output is never curtailed. Defeated in one quarter, he bobs up with his gang in another. A former leader of angels but cast out of heaven for overreaching himself, he must be quite familiar with the strength and weaknesses of the *genus hominem*. Since the Industrial Revolution, he has waxed strong. In every country he has spies, traitors, confidence men and mountebanks. The sabotage and scamped work is not alone confined to industry. The Christian's task is to "destroy the works of the devil."

Self-Importance

Gal. 5:26. "Let us not in our vanity. . . ."

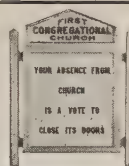
How often we have met persons who, in the vain attempt to demonstrate their superiority and importance, eagerly seek at every

possible opportunity to dodge personal responsibility for their sins. How cleverly they will interject and project, and at convenient periods that threadbare, social bromide, which always did give the hearer a headache, "Well, you know, I never did pretend much of religion, anyway." Yes, we know, sister! But you do pride yourself though in going to church regularly, and chastising others who seldom go. You do interpret the symbolism, history and events of your parish. Yes, if we mistake not, we have heard you define very emphatically who are the "sheep" and the "goats," the "saved" and the "lost." You surely have no desire to make us understand that you are consciously and deliberately irreligious in your outward conduct. Oh, no! Why not then doctor your "superiority complex" a little—with such thoughts as "let neither of us think more highly of himself than he ought to think, but to think soberly . . ."—"a proud spirit goeth before a fall," etc.? To save yourself from broken hearts and spirits avoid all tilted efforts at pomposity, the "martyr-complex" and the fallacy that God made you from a different lump of clay than the rest of us.

Church Vacation

Isaiah 5:16. "Make the most of your opportunity."

It has been said that while the church is on its vacation the Devil steps in to complete a little unfinished work wherever you are, neglect not to assemble yourselves together" for worship. If your denomination is represented, God—if not, visit and worship with some other. God is not partial. The real question is not so much *where* but *how* you worship. A good exercise to impose upon ourselves when we go to church is, Does the influence of my worship and the traditional church service extend beyond the portals of the sanctuary? Could the "fathers" of the faith, they who made possible many of these fine historic buildings, feel honored were they to visit us this morning? In a word: Do our churching ideals harmonize with a Christian-social program of community upbuilding which includes group-planning and whole-hearted cooperation? Suppose that there was no church in this corner during the year, would the community insist that its return was essential to life? Or would the site be more desirable as a garage, movie theater, dance hall or night club? It almost sounds sacrilegious to suggest it but what are you and other worshippers doing to make the church a permanent institution in this neighborhood and city?



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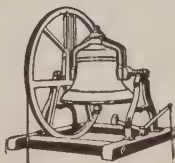
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I like this translation; I recommend it with much pleasure.

—W. R. Siegart.

SOCIAL WELFARE IN THE CATHOLIC CHURCH

By Marguerite T. Boylan. Columbia University Press. 363 pp. \$3.00.

This volume gives a comprehensive and scholarly study of all phases of Social Welfare Work as it is being done by the Catholic church, with special reference to the field in which the author has been active and outstanding. Its chapters on the History of Social Welfare, of Trends in Child Welfare, Health, Finance and Interpretation, and Horizons Ahead, are valuable not merely to Catholics, but to all workers of every faith. Miss Boylan demonstrates not only an accurate knowledge of the correct, broad basis for Christian social welfare, but is able to state this forcefully and appealingly in a masterly marshalling of facts from which definite conclusions can easily be drawn. The book should occupy a place in the library of every social welfare worker.

—Charles Haddon Nabers.

CRAYON TALKS

By L. O. Brown, Revell, 107 pages. \$1.25

The author of this book of Children's Addresses, and a former volume, entitled, "Chalk Talks," understands the effectiveness of visual instruction. In "Crayon Talks" he offers a collection of 50 brief addresses, each illustrated with progressively simple drawings that anyone can reproduce without training in art.

Each address is based on a Scripture text and the

author keeps the interest of the child-audience focused on the lesson to be gleaned from the text. I might add that any adults present will profit by both the illustrations and the comments on the texts. This is not a series of "down to the children's level" sermonettes. Ingeniously the author makes himself one of the group he tries to reach with a message and actually succeeds in creating a "we see" atmosphere. The combined crayon illustrations and comments hold the eyes and ears of those addressed.

—W.S.R.

A PRACTICAL HANDBOOK OF WORSHIP

By Albert A. Susott. Revell. 173 pages, \$1.50

This volume is just what the title implies, a manual of practical, workable suggestions for building and improving the Worship Service. Rev. Susott is pastor of Zion Evangelical Church, Evansville, Ind., with a membership of 900.

The volume is dedicated to the Church members of the author's active pastorate, who have cooperated in the selection and rejection of worship materials and procedure for ten years. There are practical suggestions under eight chapter headings—

- | | |
|-------------------------|-------------------------------|
| 1. Why Do We Worship? | 5. Building the Program. |
| 2. How Do We Worship? | 6. Elements of Worship. |
| 3. The Worship Service. | 7. Call to Worship. |
| 4. The Leader. | 8. Special Types of Services. |

Discussions under "Elements of Worship," which include Music, Scriptures, Prayer, Offering, Discourse, Fine Arts, Tools We use, are worth the price of the volume to any young minister, lay-Church leader, or the experienced minister who finds himself in a rut, and needs to re-think the building of a Worship Service that will compel a voluntary participation of the congregation.

BACKGAMMON

By Millard Hopper, A. S. Barnes & Co. 105 pp. \$1.00

This book gives the history of one of the oldest games of skill and chance known to man. Its origin is lost in antiquity. It has been played under the same and other titles for centuries in almost every country in the world. Today Backgammon is again becoming popular in many places, displacing Bridge in popularity.

The author is World's Checker Champion and has made a study of table games. He is author of four books on the game of checkers and here makes a careful, scientific study of the game of Backgammon. After a chapter on the history of the game he has a chapter with carefully drawn illustrations as to how the game is played. This is followed by an explanation of the three types of games one might play, namely a running game, a blocking game or a back game, each carefully illustrated. He gives also the defense to be employed against each game when played by the opponent.

The relative values of luck and skill as elements of success are treated in the last two chapters. The player who trusts to luck alone will lose and soon tire of the game. To win, skill must be used and faults overcome quickly. The two final chapters are "Rules for Backgammon" and for "Accey-Duecey" a game very popular

the United States Navy. This book will make a fine antidote for war jitters.

—Charles F. Banning.

WOMAN IN THE SACRED SCRIPTURES OF HINDUISM.

by Mildred Worth Pinkham. Columbia University Press. \$2.75

Any civilization or culture may be judged by its treatment of women, and the place and position which women occupy within it. In spite of many works treating the subject from various angles there are phases of Hindu culture which puzzle western minds. Getting deeper into the subject one wonders why the Kshatriya permitted the Brahmins to gain the upper hand, or how the Brahmins gained the upper hand. The Vedas are the oldest of the Aryan religious writings and in them worship seems spontaneous. But the Brahmins begin the decline and form the foundation of abuses which come to pass. If the Brahmins Max Mueller wrote: "The general character of these works is marked by shallow and inipid grandiloquence, by priestly conceit, and antiquarian pedantry." And Mueller was close to the truth. Although it must be admitted that some groundwork was laid in the Vedas because both the Rig Veda and the Satapatha Brahmana speak of there being no friendship with women because they have the hearts of hyenas.

More could be mentioned. But here, in this book, has been gathered a comprehensive study of the Hindu Scriptures and women. It is a work of intelligent scholarship and makes a valuable addition to the subject. To it future scholars will be indebted.

In the last chapter the author draws her conclusions. Because of her grasp of the subject she wastes few words. She calls upon Hindu women to help themselves even more than has been done through the All India Women's Conferences. She calls for a reexamination of Hindu sacred writings and the rejection of those parts which disagree with reason and experience. As she puts it: "All over the world, religion is needed for the winning of freedom for womanhood; that is, the kind of religion which is based upon a living faith in the value of reason and love."

In the appended bibliography I have found no important works omitted, up to 1938. There are good indices. The book is readable, yet comprehensive; and is to be commended as excellent on the subject.

—W. R. Siegart...

IT'S FUN TO MAKE THINGS

by Martha Parkhill and Dorothy Spaeth, Directors, Greater Club Day Camp, Essex, N. Y., A. S. Barnes & Co. 176 pp. \$2.00.

Here is a volume containing 10 chapters, index and bibliography, designed to supply basic information for any leader of a group desiring practical hand-work projects.

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—W.S.R.

WE SEE JESUS

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words, compiled by Rev. E. C. Musselman, a retired minister, who is using this practical method of continuing his preaching and teaching.

The index covers four chapters, entitled, 1. The Lord. 2. The Way, the Faith, 3. The Truth, Science Stuff. 4. The Life. There is an initial survey, introduction and index.

The day of the TRACT seems to be coming into its own. Uncertainty and fear has readied the minds of many for the seeds of faith contained in such a work as "We See Jesus" and many a heart may be turned toward the Saviour through the reading of this digest of Christian commonplaces, when no opportunity for teaching or preaching through personal contact presents itself.

—W.S.R.

FIFTY FRUITFUL YEARS

By P. E. Burroughs, Broadman Press. 333 pp. \$1.00.

Here is the story of the Sunday School Board of the Southern Baptist Convention. It is the story of the romance of achievement as recorded in fifty years of publishing history. This great organization has been building an institution, producing a body of literature, and above all building men. It has been fifty years of adventure in Kingdom Building in which many worthy leaders and strong churches have played their part well. The story is well told from the biographical point of view. It is profusely illustrated. The author has not lost his perspective. Institutions as well as individuals grow best in spite of difficulties rather than because of riches and ease. The Sunday School Board was conceived in poverty and cradled in struggle. It has grown into a strong, fruitful adult board. "We spend our years as a tale that is told." But if it is a good tale worth telling and if it is well told, then it will be a source of inspiration and help for those who follow. Such is this fine book.

—C. F. Banning.

JUD GOES CAMPING

By Bernard S. Mason. A. S. Barnes & Co., N. Y. cloth 85 pp. \$2.00.

The author is editor of The Camping Magazine. He has written a fine story about Jud and his Dad going camping. Into it he has woven just about everything one might want to know about camping. The story is illustrated with very good drawings.

The book is good, but the price is out of reason. There are some omissions, such as handling of snakes. And snakes are a real problem to many campers.

With the exception of the price, this book can be highly recommended. I asked my boy to read it and he did so. He likes it; other boys will like it also.

—W. R. Siegert.

BRIGHT MIDNIGHT

By Trumbull Reed Westminster Press. 273pp. \$1.50

The Midnight is a blindman's darkness. A crewman his first year in college, he suffered an automobile accident. He spent three years in pain and self pity. Due to the support of a sister who believed in him he returned to college. This is the story of the days of his college career, his friendships, his problems, the triumph of faith over darkness, the help of a handicap.

A good picture of college life, of ideals, of achievement and failure is presented. It is an interesting and informing inside picture of the attitude and emotions of a man handicapped by blindness. He shows the difference between being optically blind and mentally cross-eyed.

There is also an excellent section of the book showing the friendship between the blind man and a negro. The negro, a keen minded student, wanted to know whether or not a white man's attitude was entirely determined by his sense of color. He struck up a friendship with

the blind man without telling him he was a Negro. Day and Knight had an interesting experiment.

There are several people in our church to whom this book will be loaned, people who have handicaps, people who are pitying themselves, people who think the world owes them a living. It is a book which shows the real Christian American Spirit at its best.

—C. F. Banning.

RELIGION IN THE WORLD TODAY

By Herbert W. Hahn Fortuny's. 88pp. \$1.00.

Once the conflict was between forms of religion. Now it is religion versus irreligion. Today, as never before the world is trying to abolish religion. With religion stands democracy and good will. The worth of the individual, the relationships of men, liberty and religion all complement each other. When God is disowned nationalism and materialism come in to take His place. God, Christ, the Church, and World brotherhood are allied in one bundle of life. If we reject them, we face materialistic totalitarianism.

Man must regain the perspective of eternity if he is to retain eternal values and save his own soul. Without it religion becomes external ritual, fasting and the tithing of mint, anise, and cummin.

The author is a rural pastor in New York State, a graduate of Columbia University and Union Seminary. He treats religion as an art that must be learned, a fellowship that must be cultivated. He suggests that what the world needs today is "an adventure in friendship," but what it is getting is a "bath of blood and hate." He pleads for spiritual rearmament, an increase in justice, righteousness, and good will.

—C. F. Banning.

CHRISTIAN REALISM

By John C. Bennett. Scribners. \$2.00.

Dr. Bennett, now a professor at the Pacific School of Religion, is one of the men who are making American theological writings among the world's best. His "Social Salvation" received wide acclamation. This book "Christian Realism," is receiving wider acclaim; it was a Religious Book Club selection.

To some, religion is a passive 'something.' To Dr. Bennett religion is active, and Christianity is the most active religion. To him the Christian must live in the world, and bring his religion into the world. This is a book which has a profound message for our day because we need a faith that is real. Reading this work one easily sees why it became a book club selection, because it is clear, understanding, and vital. In his preface he makes this statement, and it gives tone to the work: "Reason that is disciplined by facts and that leaves many questions open, is less suggestive of pride than the faith that breeds dogmatism in theology."

Dr. Bennett is well aware of all modern theological trends, but he speaks his own thoughts. His best chapter is the one on "The Problem of Evil." It may be that he will present a full volume on this subject; certainly he here gives indication of the fact that he could do it in an acceptable manner. There is a good bibliography and index.

This volume is welcomed as a vital contribution to American theology. It is so written that any intelligent person may understand it. It should have wide circulation. Certainly every clergyman will want it, because he will want to keep abreast of American religious thought.

—W. R. Siegert.

THE GARDEN OTHERWORLDLY AND OTHER VERSE

By Rita Madan Hardie. Revell. 63 pp. \$1.00.

A volume of verses which takes its title from the opening poem in praise of Magnolia Garden at Charleston, South Carolina. The poet has a true appreciation of beauty, a delightful vein of rare humor and a fine sense of the fitness of things spiritual. The format of the little volume is unusually attractive.

—Charles Haddon Nabers.

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No time for God.

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No interest in others.

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Anxiety supplants poise.

Act 3—An Empty Life

Influence for God—nil.

Influence for Church—nil.

Influence over children, helping them to select the best—nil.

Bank resources may be accumulating all the time but no spiritual wealth laid up.

Materialistic and self-centered.

Act 4—An Empty Heaven

No "Well done, thou good and faithful servant."

No "Thou has been faithful over a few things."

No home erected by the consecrations of life.

No crown of Life.

No training for service in the Kingdom.

No "Enter thou into the joy of thy lord."

—Selected.

FILM SLIDES (Continued from page 408)

Illustrating almost every type of sermon one might wish to preach. The pictures are so arranged as to illustrate the thought content of the sermon, thus replacing the many and often worn out "stories" the minister sometimes has "to fall back on" in order to make the truth we are preaching more clear and understandable. Yet the film slides are sufficiently flexible to permit the minister to speak almost extemporaneously, adapting his message to the peculiar needs of his people.

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